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The CHRISTIAN CENTURY

A Journal of Religion

How Guilty Was Britain?

By Bernadotte E. Schmitt

MARCH SURVEY OF BOOKS

Two Churches Approach Union

Editorial

Eighteen Ideas of God

By Winfred E. Garrison

“Reality”

By Canon B. H. Streeter

Fifteen Cents a Copy—March 3, 1927—Four Dollars a Year

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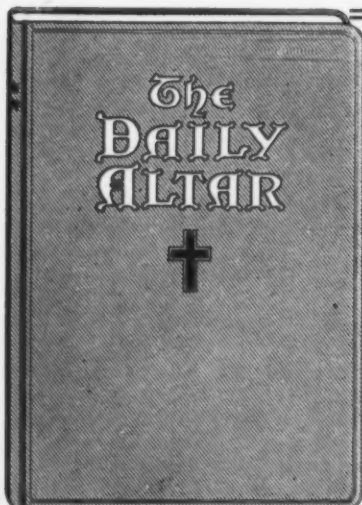
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The CHRISTIAN CENTURY

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EDITORIAL

WITH EVEN MORE DEFINITENESS than had been expected, France and Italy have turned down Mr. Coolidge's suggestion for a five-power naval conference. Mr. Coolidge wanted the powers which agreed to the 5-5-3-1 $\frac{1}{4}$ -1 $\frac{1}{4}$ battleship ratio of the Washington treaties to extend the same principle—and supposedly about the same ratio—to the cruiser, submarine and auxiliary naval forces left untouched in 1922. England and Japan are agreeable; France and Italy are not. Mr. Edwin L. James, the well-informed correspondent of the New York Times, lists five reasons for the French negative. These are the French fear of disarmament's effect on French predominance in continental politics; the French agreement with the Geneva doctrine of concomitant land, sea and air disarmament; the French agreement with the desire of the league of nations to hold the subject within the control of that organization; the fact that "the European nations," to quote Mr. James directly, "do not wish to be led to salvation or damnation or anywhere else by the United States"; the French belief that it was a mistake to have joined in the naval disarmament

treaties of 1922. Whether Mr. Coolidge will try for a three-power treaty, confined to the limitation of the British, Japanese and American navies, is not yet known. The chances are that Great Britain would hesitate a long time before she bound herself in such a manner, while France and Italy were left free to expand their navies for service in the Mediterranean as they pleased. The only clear result of this diplomatic failure is likely to be the confirmation of the American suspicion that France and Italy do not care to take effective steps looking toward disarmament.

How Much Does a Chaplain Dare Say?

IS A MINISTER of Jesus Christ, commissioned as an army chaplain, free to think and speak? It has been claimed that he is. But the case of the Rev. Donald Timerman, reported from Columbus, Ohio, deserves consideration. Mr. Timerman is a chaplain in the officer's reserve corps, holding the rank of captain. He served throughout the world war as a line officer in the 40th, 5th and 33rd infantry. On January 13 he spoke at a meeting of the Optional Drill league of Ohio State university, opposing compulsory military drill in colleges, and favoring the optional type of such service. In conversation after the speech with members of the university's military society he is alleged to have held that the sort of military training given at colleges is of slight practical value when war actually breaks out, and that his reason for retaining his chaplain's commission is in order to be in a position, in case of another war, more effectively to safeguard recruits against the moral dangers which he had found to be prevalent in the vicinity of army cantonments. The students who heard these two remarks reported them to the chief of staff of the 83rd division. From that point on the correspondence accumulated with the snowball proclivities so usual in military circles, the climax being reached on February 5, when the acting chief of staff of the 5th corps area "for the commanding general" offered Mr. Timerman his choice between resignation or appearance before an investigating board. Such a board has power to recommend discharge. Mr. Timerman has refused to resign. The student paper at Ohio State, in an editorial entitled, "Mustn't Talk; You're in the Army Now," remarks: "That the military department should get so incensed over Captain Timerman's comparatively mild statements, seems to us to be a rather accurate

measure of its calibre." It is claimed that there are more than a thousand American ministers enrolled in the officer's reserve corps. Are they, too, subject to proceedings if they speak their minds?

Britain Reaches Agreement with Chinese Nationalists

SIR AUSTEN CHAMBERLAIN announces to the British parliament that the British representative at Hankow has signed an agreement with the foreign minister of the nationalist government of China, Mr. Eugene Chen, covering the conditions under which the British concession in that city will hereafter be administered. The agreement meets the Chinese demands at practically every point. The new deal in China has arrived legally, as well as actually. As the signing of this agreement is announced, the nationalistic armies roll on toward Shanghai. A week ago the foreign newspaper correspondents had them thoroughly defeated, and Shanghai confirmed in the possession of Marshal Sun Chuan-fang. Now it is doubtful whether Marshal Sun can rally his troops sufficiently to make an effective stand before this greatest commercial prize of the orient is wrested from him. It is interesting, in a sardonic sort of way, to mark the change in foreign sentiment as the Cantonese troops approach Shanghai. Until a few days ago the Cantonese were, to the foreigners in that city, "reds," and their coming was regarded much as the citizens of Rome anticipated the arrival of Alaric. But as Marshal Sun has been pressed back, and as he has dealt with the inevitable disorder in Shanghai by the characteristic method of indiscriminate beheadings, the foreign inhabitants of that city have seen enough to turn their stomachs, and their minds. It begins to look as though they would welcome the arrival of the Cantonese!

Compulsory Drill in Church Colleges Is Passing

FOR THE FOURTH consecutive year the administration of DePauw university, a Methodist college located at Greencastle, Indiana, is being brought to task for permitting compulsory military training to remain a part of the college curriculum. In contrast with former years, the first move was made this year by a part of the faculty and not by students. The committee on educational policy, composed of some of the oldest and most influential members of the teaching staff, unanimously passed a recommendation to the president that military training be made optional beginning with the next college year. This throws the matter squarely up to the executive; in his hands rests the decision as to whether or not the recommendation shall be shelved or brought before the faculty for final action. If the latter is done there is every probability that the recommendation will be approved by a large majority. Since the action of President Marsh of Boston university in abolishing compulsory military training there, DePauw is in the rather unevident position of being the only Methodist institution of higher learning which has compulsory drill on its campus. The situation is made particularly noticeable by the action of the last Methodist general conference in passing its

memorable resolution against war; in that resolution was contained this statement: "Through its educational policy our church must mold the present youth of all nations into a peace loving generation." Molding youth into a love of peace by means of forced drill may be good psychology of a kind, but it is to be doubted whether it is the method which the Methodists had in mind.

Our Imperialists Continue To Be Candid

A WEEK AGO quotation was made in these pages from a feature-writer in the Hearst press, protesting against the idea of administering the Philippines in behalf of the Filipinos, rather than in behalf of American rubber interests. Another quotation now demands equal notice. It is taken from the editorial columns of the Chicago Tribune, under date of—portentously—February 22. A long editorial chides Senator Borah for his position in regard to American policy in China, in Nicaragua, in Mexico, and in Haiti. The editorial reaches its climactic conclusion in these words: "Mr. Borah furthermore has been twenty years in the senate. The honor he has acquired and merited has been a sufficient realization of ambition. He has not cared for money. His pay as a senator has been sufficient and he has forgotten that men must make money if taxes are to be paid, government supported, the nation prosper, and its people live well." There, in a phrase, is the reason for what is going on in Asia and in Central America—"men must make money"! And there is the thing that Mr. Borah and those who, with him, oppose our imperialistic course, are supposed to have forgotten—"men must make money"! And there is the philosophy of statesmanship which supports the world's greatest navy, universal military training, marines eternally on the jump, and 85 per cent of the government income for wars, past and to come—"men must make money"! If any are interested to ask what men it is who "must" make money, we suggest a reading of the dispassionate account by Carleton Beals, in the New Republic, of what oil holdings are actually involved in our government's present controversy with Mexico. "Men must make money"! "United States establishes protectorate"!

Reviving the Class-Meeting

METHODIST CIRCLES show much interest in the call of certain Episcopal leaders for a revival of the Methodist class-meeting. Speaking under the auspices of the current bishops' crusade, Bishop Samuel G. Babcock, suffragan of Massachusetts, advocated a return to the old-fashioned class-meeting in order to increase the religious vitality of the Episcopal communion. Zion's Herald, Methodist weekly published in Boston, picks the suggestion up, and wonders whether the old method might not be so "adapted to present-day conditions as to contribute in a very large way to the progress of the kingdom of God?" The astonishing fact is that neither the bishop nor the editor seem to have realized that this not only might be done, but that it actually is being done. The class-meeting was suf-

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focused by its preoccupation with a type of religious experience which had lost most of its significance, abetted by its use of a vocabulary which had become hopelessly stereotyped and meaningless. The discussion class, which is coming into being in all communions, and in such non-ecclesiastical bodies as the Y. M. and Y. W. C. A., is nothing more than the class-meeting, concerned now with religious problems of real import, and using now a vocabulary with real content. Nor is the searching personal quality which made the original Methodist class-meeting a power lacking. Study the sort of discussions planned in any of the pamphlets produced by such a group as, for example, the Inquiry, and it will be seen how impossible it is for the individual to escape facing his own responsibility. "Discussion group" may not sound as pious as "class-meeting," but the essential aim is the same.

Another Wet Goes Into the Treasury Department

THE TREASURY DEPARTMENT has a new first assistant secretary. If reports from Washington are to be believed, the first assistant secretary of the treasury is an unusually important official, for Mr. Mellon, with advancing age, is said to be more and more ready to leave the running of the department to the second in command. The new assistant secretary is Mr. Ogden L. Mills. Mr. Mills is a congressman from New York, whose principal public service to date has been to fill the role of the biennial republican sacrifice on the altar of an Al Smith gubernatorial majority. Now, having taken his licking from the phenomenally popular Al, Mr. Mills receives his reward. It is possible that he will make a capable assistant secretary of the treasury. But it is also a matter of record that he is a disbeliever in prohibition, and that his attitude during the recent election was only a little less objectionable than that of Mr. Wadsworth. Mr. Mills did not run on a rampanly wet platform, so that it did not become necessary for the New York drys to put an independent candidate into the field. But he made it clear that, so far as he was himself concerned, he considered prohibition a mistake. Now he is put in second place in the department which is supposed to be enforcing prohibition. Mr. Mellon is in first place. And there are still people who believe that the present administration is genuinely interested in securing enforcement of the dry law!

How Modern Is Japan?

JAPAN BURIED her deceased emperor with traditional ceremonies. He had suffered many years from a mental malady that unfitted him for exercising his office, but he was laid away with divine honors. Japanese moderns probably interpret this more as a celebration of the imperishable history of the nation and of its unbroken unity than as an adoration of the emperor's person. The new mikado is comparatively modern. He goes among the people more than did his predecessors and, while revered, is accepted as a human rather than as a divine being. He has had moving pictures made of the interior of the imperial palace and

of the sacred shrines where hitherto only the chosen few were allowed. There are evidences of a Bismarckian policy in meeting social unrest. A social insurance program has been inaugurated covering risks on some two and a half million workers, and a child labor law has been enacted that will raise the age limit from twelve to fourteen where the child has not yet completed the primary schools. Child workers in silk factories are exempted from this provision and a work-day of eleven hours is still allowed for children. Children are not permitted to work in mines until sixteen years of age, but women and girls over that age are still allowed to work underground. On the other hand recent attempts to organize a farmer-labor party were quickly bludgeoned out of existence on the plea that communists were involved, though those radical gentlemen had been overwhelmingly voted down in the organization. The discussion of social questions, outside of a regular classroom where a teacher is in charge, is severely restricted. Certain books are proscribed; "any association in which 'dangerous thoughts' are either read or studied is absolutely prohibited," and "private studies are prohibited if the studies concern dangerous thoughts." Missionaries are suspected by the reactionaries and Christian teachings denounced by some as "subversive of public peace and order and of public morals." Back of all this reaction is the new power of the military party following America's exclusion of Japanese.

Keep the Primary!

IT SEEMS PROBABLE that most of the attacks upon the primary system of nominating candidates for office will fail in the legislatures now meeting. The steady evolution of electoral methods in this country has been in the direction of popular expression and the mere fact that machine politicians find the primary system costs more than the old convention system will hardly induce the public to go back to the old way. The convention system broke down by sheer weight of the corruption used, in it, and the fact that corruptionists in states like Pennsylvania and Illinois spent millions in efforts to buy their way into office only illustrates the further fact that it is more difficult to corrupt a primary than a convention. To reduce the cost back to that of the old convention system will not reduce corruption. Mr. William B. Wilson was nominated for the senate in Pennsylvania at an expense of only eighty-four dollars, and in the election he won the entire state outside of Philadelphia at a total cost of but little more. Protest against the primary system is fundamentally a protest against the popular election system; the primary is simply an application of the principle of popular choice to nominations as well as to elections. That technical improvements can and should be made to guard against nominations by a minority vote is granted, but the same need holds for popular elections. A system allowing first, second and third choices on the ballot would accomplish this end in both cases. The founders of this republic were fearful of popular elections. Members of the house of representatives were the only officials for whom popular election was provided, and their nomination was by a select few. Candidates for the presidency and the senate were not even nominated by conventions, let alone

elected by popular vote. Today senators as well as representatives are both nominated and elected by popular vote, and the time will come when presidents will come under the same rule. The cure for the primary is not the old, discredited convention system, but a better primary.

Two Great Churches Face Toward Union

THE RAPPROCHEMENT between the Congregationalists and the Universalists, the documents of which are printed in full on pages 278, 279, is the most promising and significant movement toward union between two important denominations that has occurred in this country in a generation. At their last sessions the national assemblies representing these two bodies appointed commissions on union. These commissions have issued a joint statement defining the principles of union and suggesting certain practical procedures looking toward its realization. The most influential religious papers on both sides have given the statement their unqualified approval. It will come before the national bodies for their action. And yet, though these are all, in a certain sense, the acts of the denominational machinery, the great hope of the movement lies in the fact that it is so little mechanical, so completely unforced, so much the registering of attitudes which have already come to exist between the two bodies of Christians most directly concerned. The quality of union—like that of mercy—is not strained, neither indeed can be. But as the spirit of union develops, there come moments when the recognition of the ground that has already been gained becomes the most effective means of gaining more.

It would be a wonderful thing if some formula could be discovered or devised by which all religious differences could be removed, all the fissures in the church closed, and all divisions resolved into a genuine and effective unity at a single stroke. But such a solvent for the diversity of denominational doctrines, organizations and habits seems not to be immediately at hand. The most obvious next step toward Christian unity is the unification of groups which have not the slightest reason in the world for remaining apart except the mere momentum of their separate organizations.

It has long been evident that it is unnecessary to organize into a separate denomination the people who believe in the ultimate salvation of all men—because it cannot be done; because that doctrine and the ideas of the nature of God and of man that go with it make their way perfectly well without such organization; and because holders of that doctrine are entirely acceptable members of almost all kinds of churches. It is not as though universalists were any longer outcasts from good religious society and had to maintain a church of their own in order to have any religious fellowship at all. There are not many religious bodies now which make belief in the doctrine of endless punishment an essential item in Christian faith, and even those that nominally do so actually include in their membership a good many people who wish it were not true and some who are by no means

sure that it is. They are not denying the existence of hell because they have a personal interest in believing that sin is not punished as decisively as some have supposed, but because it does not appear to them to be consistent with the character of a Christ-like God. We are not arguing that they are necessarily right, but that the revolt against hell is the revolt of a moral judgment and not of an immoral life. And that revolt has occurred in many denominations. It always has. The author of a standard history of Universalism divides his treatment into two parts: the history of the idea outside of the denomination, and the history of the denominations; and the former seems the more significant.

The first, and most fundamental, sentence in the joint statement of the Congregational and Universalist commissions on unity is that "the basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life." There must be room within the circle of fellowship for doctrinal differences. Such differences exist, in fact, in most denominations. The two concerned in this effort are notable for their insistence upon liberty of opinion in matters of theology. No man in either needs to sacrifice his convictions, and union between them will not require any man now in either to "stifle freedom to bear testimony" to the worth and power of any conviction that he holds. Their "common loyalty to a Christian way of life" is not something to be created by negotiation, but is already a fact. If, then, they agree that the way of life is the essential thing, and if they are agreed as to that way, what is there to hinder union? What is there, indeed, to hinder it among any other groups which are in similar agreement?

The sticklers for theological homogeneity as a condition of fellowship within the same organization are accustomed to quote with an appearance of finality, "Can two walk together except they be agreed?" Certainly they can. Two can walk together and disagree about a thousand things. They can walk together and disagree about everything—except the way they are going to walk. They may quarrel about these thousand things, if they are minded to be quarrelsome; or they may discuss them amicably as they pursue their common journey toward the destination agreed upon; or they may devote their conversational energies to the discussion of matters pertaining to the way itself. But it is of the very essence of personal liberty, if it is to be combined with any sort of social efficiency, that people must be allowed to differ without being compelled to organize their differences into corporate antipathies and non-cooperating institutions.

But this is possible in the area of organized religion just in proportion as men conceive of Christianity as "primarily a way of life." There is not complete agreement among Christian people as to all the details of that way. Some of the differences are far from unimportant. But few of these differences have anything to do with the issues upon which denominations are divided from one another today, and none of them has anything whatever to do with such separation as has existed between the Congregationalists and the Universalists. The Universalists are an evangelical group, within any defensible meaning of that term. So, of course, are the Congregationalists. They are in agreement, insofar as agreement is necessary, as to the objectives which Chris-

tianity aims to attain in the world and the way of life by which they are to be attained. Neither of them holds, as of divine authority and indispensable necessity, any doctrine, ordinance, or form of organization which the other repudiates as unimportant or erroneous. If they did, the situation would be hopeless so long as that condition existed.

As has been said, this proposal for the unification of these two denominations is given additional promise of success because there is no mechanical urgency behind it. Denominational councils, to be sure, approved the general project when it was first proposed, and appointed the commissions which have issued this joint statement. They will doubtless approve the statement when it is presented to the national council of the Congregational churches in their May meeting at Omaha and the Universalist general convention to be held in Hartford in October. But the program is not one of hasty amalgamation or forcible union. It is rather the suggestion of certain ways by which the spirit of unity already existing can be given fuller expression. And out of this will come, naturally and inevitably, the final organic union of the two communions.

As one regards the way in which these two great bodies are proceeding it is hard to determine which is worthy of the more enthusiasm, the wisdom of the commissioners who are conducting these negotiations, or the ultimate goal toward which the negotiations are leading. New spiritual vigor is bound to come out of this union; vigor which shall replenish not only the communions directly involved, but which shall be felt in all the evangelical communions. And the method which is here proving so effective may well be persisted in until many more of the artificial divisions which now weaken protestantism have been wiped out.

At the Crossroads in the Caribbean

ON FEBRUARY 19 it was reported from Panama that the United States had announced a formal "intervention" in Nicaragua. The report may have been premature, since official advices speak only of landing more marines for the extension of neutral zones and the occupation of the railroad. But it cannot be long before such an open avowal of policy is made by the United States. In this case, the premature report—if it was premature—reached the world coincidentally with a report that the Nicaraguan government, which is being sustained in office by the armed forces of the United States, would seek to negotiate a new treaty, under which Nicaragua would bind herself to go to war on the side of the United States in any conflict in which the United States might be embroiled, in return for a guarantee of continued military support for the Nicaraguan government by the United States.

Many Americans will be puzzled by the term "intervention" employed to describe the contemplated action by the United States. It is, of course, a legalistic subterfuge. Technically, the United States has been doing nothing so far in Nicaragua but protecting American and other foreign property, and establishing neutral zones wherever the

Nicaraguan forces that we do not want to see win show any danger of making important progress. But, discarding diplomatic circumlocutions, the United States has been intervening in Nicaragua for months. What is now to be established is a virtual protectorate, analogous to that set up in Haiti.

Thus do we add to our record of interventions in the affairs of the states of the Caribbean area. Prof. William R. Shepherd, of Columbia university, in an article published recently in the *New Republic*, said that we have intervened with armed force in twelve of these states thirty times in the last quarter of a century! And as conservative a historian as Prof. Albert Bushnell Hart, of Harvard, speaks, in his *New American History*, of our having "obtained a protectorate over the neighboring Latin American states of Cuba, Haiti, Santo Domingo and Nicaragua." That is exactly what the announcement of February 19 means in prospect—the establishment of a protectorate, which is expected to continue indefinitely, if not permanently—and there will be no good served by refusing to recognize that plain fact.

It is amazing to what degree the American public fails to understand what its government is doing in the Caribbean. This has been the most active area of our foreign interest since 1898. The step which we are now taking in Nicaragua is not an isolated one. It is but one step in a progression that stretches back for years, and that gives every promise of stretching on into the future for a longer period. Every step thus taken has, so far, fastened American control, economic where it has not been openly political, on these states. Yet the American public still has a romantic notion that, where Uncle Sam interests himself at all in the affairs of the Caribbean countries, he does so only as an impartial and benevolent helper, who comes along to tidy up messy premises here and there, and then, when the object of his altruistic interest is achieved, to retire to the enjoyment of his own sense of philanthropy.

Such a conception is about as far removed from that held by the people of the states most directly concerned as it would be possible to imagine. Throughout Latin America the Monroe doctrine, proclaimed originally as a protection against any European imperialistic adventures, has come to be regarded as nothing more than a word-screen behind which operates a North American imperialism as selfish as any the old world might devise. The ex-president of a South American republic, himself a noted educator, has recently defined the Monroe doctrine as "the will of the United States government, supported by its army and navy, to do as it pleases, when it pleases, on the American continent."

This is not an unusual, or even extreme, expression of the Latin American resentment against our present policy. Much more violent outbursts could be quoted. This much, at least, needs to be said, that the net result of our conduct during the last quarter of a century has been to fill the minds of our Latin neighbors with suspicion, fear, and near-hatred. Once it was claimed that it was only the radical in Central or South America who felt this way towards us. It is impossible to make such a claim with any justification any longer. Consider, for example, these words from a recent editorial in *La Prensa*, of Buenos Aires. *La Prensa*

is the most influential daily newspaper in the Spanish-speaking world. Its plant has frequently been called the best possessed by any newspaper in any land. It is a conservative paper, holding much the same position in Latin America that the New York Times does among us. Yet it says:

All the American nations are examining very closely the Nicaragua affair, because of the menace that will endanger all of them if the authorities of the United States assume, in the name of their country, the right to interfere in the internal affairs of a sovereign nation. . . . The secretary of state, Mr. Kellogg, has not yet stated, with desired clearness, what prerogative President Coolidge has used as an excuse to intervene in Nicaragua, either from the standpoint of international law or of the constitutional law of the United States. But the most curious and terrible thing in this situation is to discover that the President of the United States can do in an independent nation—but a nation that does not know how to match force against that of the North American soldiers!—that which he is not able to do in one of the states which make up the United States of America. . . .

President Taft was censured, as President Coolidge now is, by recognized authorities of international law, but this time the reaction will go much farther—we hope this will be true. Pan-Americanism, because of the important development of international law since the war, has penetrated the conscience of all Spanish-American nations, to the extent that they consider the invasion of any one of them an offense against all of them. The congress of the United States will probably rescind, in a short time, the illegal action that the United States has taken in Nicaragua, but if this does not happen the opportunity has arrived when all Spanish and Latin American nations will make protest to the government of United States against such action. . . .

A nation runs towards ruin that marches against the intelligent opinion of the world. But in any case, if the congress of the United States does not take action against what has been done in Nicaragua, the protests of the American nations must make themselves heard. It is imperative that they make themselves heard by all the world, and we know who speaks for the right of sovereignty of the free peoples and who it is that laughs at them because of the force which they wield. He that hath ears to hear, let him hear.

Such words as these need pondering, since they show the danger of moral isolation now confronting us in our own hemisphere. Even more to be taken into account is the fact that the sort of economic penetration which has led us to our present course in the Caribbean is increasing with every year. The money that Europe once had, and that led her to engage in her imperialistic adventures of the closing decades of the nineteenth century, she has no longer. Such money as there is in the world is flowing into the possession of the United States. Our citizens, as they grasp this wealth, demand opportunities to invest it where they can make more wealth. Our foreign investments are increasing at present at the rate of about one and a half billion a year—a figure so enormous that its size can only be suggested by the recollection that our *annual* investment is now three times as large as our *total* holdings of foreign securities at the opening of the century! Latin America accounts for 43 per cent of all these foreign investments. And the way in which the marine has followed the investor is too familiar to need repeating. American economic imperialism in Latin America, in other words, is an increasing rather than a decreasing fact.

It is well for American church members, and American

mission boards, accustomed to talking about their desire to aid in the spiritual development of Latin America to remember these things. The United States is rapidly approaching the crossroads in the Caribbean. If it continues along the path in which its feet are now set, then it must count upon the increasing irritation, or worse, of the peoples of the Latin countries. Dr. Samuel Guy Inman was entirely right when he said that, in these countries, we are, by our present policy, "developing our Irelands, our Egypts and our Indias." The effort in which Dr. Inman, and the committee on cooperation in Latin America of which he is secretary, is now engaged, to raise enough money to make ten of the protestant educational institutions in Latin America efficient, is worthy of all support. By all means, let any enterprise emanating from North America which is clearly altruistic in its ends, be supported. But let the churches beware lest they allow a situation to develop in Latin America like that in China, where the good that they may try to do in a foreign land is offset and defeated by the wrong which they have failed to prevent their own country from inflicting. Jesus never spoke a more searching word than when he told men not to bother with affairs of the altar so long as their brothers were unappeased. The international significance of that teaching needs pondering in connection with present American policy in the Caribbean.

The Woozle Tracks

A Parable of Safed the Sage

I WENT TO THE HOME of the Daughter of Keturah and her husband, and in the Front Yard I found the little sister of the daughter of the daughter of Keturah. And she cried out when she saw me, and said, Come, Grandpa, and help me make Woozle Tracks.

And I went to her and took her hand, and walked beside her as she went around in a Circle in the Snow.

And I said, If I remember what I read in my Boyhood of Goldsmith's *Animated Nature*, there was no Woozle that came out of the Ark. The Menagerie of Noah must have been incomplete.

And she said, Grandpa, this is something that happened since.

And I said, I would not be of those who have learned nothing since the Flood. Tell me about the Woozle and his Tracks.

And she said, Once upon a time the Teddy Bear walked in the Snow. And he walked till he came back where he began, and started around again. And he did not know his own tracks, but he said, This that I have come upon is the track of a Woozle. And he walked around again, and he found there were two sets of tracks. And he said, The Woozle hath been joined by a Wizzle. And he walked on, but a Fear came upon him, for he said, How terrible it would be if I should overtake them, and both the Woozle and the Wizzle should pursue me.

And I said, This interesteth me, my little girl. And now, behold, we have come around and what do we find?

And she said, Here are the Woozle Tracks and the Wizzle

zle Tracks that I made myself, but what are these Large Tracks?

And I said, They be the Tracks of the Whangdoodle, who doth protect Little Girls from Wizzles and Woozles.

And she said she would fear neither Woozle nor Wizzle if she had the protection of the Benevolent Whangdoodle. So we played in the snow, and A Good Time Was Had By All.

And I meditated much about this matter. And I said, I have friends, a considerable number of them, who perpet-

ually chase the Woozle. They go around and around in circles, and they Create the Images of the Things that Give them Fear. And the Ark itself would not have contained the things they dread and Forever Chase. And they know not that they make all the Tracks themselves.

And I cried out unto all mankind, and said, Dearly Beloved, the Woods are Full of Woozles for the man of Fear, but be not one of them. If thou hast Courage to Meet Thyself Coming Back, there is not much else from which thou art in danger.

VERSE

Death

THE thing that we call death
Is but the bursting into flame
Of coals long smouldering;
God's purifying breath—
His calling of our name.

CATHERINE CATE COBLENTZ.

Friends

A WITHERED leaf from the old gnarled tree—
It falls to the ground and is blown by the wind.
Hither . . . thither . . . upwards . . . downwards . . .
Tasting the dust.

The good man loves things though not of his kind;
He pities the leaf and he brings it home.
Upon his desk he lovingly places it
Beside a living flower.

KWEI CHEN.

Babylon

MY heart's a merry Babylon
That throbs both day and night;
Within its hanging gardens
Are roses red and white,
Yet there my soul is lonely
And finds no true delight.

High, high above the clamor
Of noisy nights and days,
Though there be heard a music
Beyond all power to praise,
My soul, a slave in Babylon,
Is not of its bright ways.

As down upon the turmoil
I gaze, from hour to hour,
I sigh for Hills of Zion
For sight of David's Tower—
My heart's a merry Babylon,
My soul a passion flower!

CHARLES G. BLANDEN.

Through Night and Snow

LET me flee this snug and cushioned nook
Of book-filled shelves, and velvet-windowed walls—
This dream-world comradeship with heroes all,
Whose red tracks type the pages of my book—
And face the snows on roads the stalwart took
In answer to high valor's urgent call;
Defy the paths hid by the dark night's pall;
Tread blindly trails the guiding stars forsook;
Ascend the rapids of a canyon gorge;
Make crossing through some river's icy jam;
Calm, long endure a peace-time Valley Forge;
Reach with a Wolfe some Plains of Abraham;
With Bonaparte tread mocking Russian snow,
With Hannibal through Alpine passes go.

HARRY WEBB FARRINGTON.

Astronomy

WE watched the stars together, you and I,
In the blue hollow of the winter night—
Watched half a universe in our awed sight
Like a slow star-rimmed wheel across the sky,
On earth as on a hub, go rolling by.
And yet I hardly noticed then that white
Wheel of the worlds, that roll and lapse of light . . .
One face meant more to me than all the sky.
Astronomers must rate the stars too dear:
All men ignore them for such cause as you.
And rightly so, I say! If Vega's blue,
Your eyes are also blue—and much more near.
We have our human earth for love, and they
Hypotheses beyond the Milky Way.

E. MERRILL ROOT.

A Solitary Pine Tree

A SOLITARY, ample pine tree;
A breeze balmy and almost playful;
Spring air on a winter day;
The snow but just melted.

Other trees, their sprays bare—
But this pine, alone
With all its branches green.

KWEI CHEN.

Suffering

By Marguerite Wilkinson

"SENSIBLE" PEOPLE advise us to forget our troubles in work. A broom, a spade, a ledger, they think, can cure our ills. But if our work fails to hold our thoughts by day and if the nights bring a recurrent bitterness, time alone can tell which will wear out first, the suffering, or the sufferer. It may be said for this method that it is better than the process of hardening through social dissipation often recommended by worldly wisdom, for if we care for our own personalities as we should, we do not wish to be hardened. But the truth is, in spite of all the common sense in the world, that neither labor nor gaiety, taken alone, is enough. And some of us must suffer, at times, without the relief of work or play.

Certain moderns teach the unreality of suffering and tell us that if we deny the existence of pain, it will not exist for us. This is an admirable way of dealing with many of our babyish and imaginary colics of body, mind, and heart, since they really are fictitious. But we cannot efface the memory of a deep and genuine wound by covering it with a flimsy intellectual illusion. Rosy gauze will not hide leprosy. And although there is a sense in which physical pain is unreal, since it is only a shadow cast upon our external world, an effect of some cause that exists in the invisible consciousness, still we have to remember that for nearly everybody that external world is the most real one that he knows. The shadows are the substance of experience for all who have never known the light, and the sufferings of the external world seem real to most of us while we are clad in the flesh. To deny them, therefore, is to sin against verity and involve ourselves in mental confusion. Moreover, the sorrows of the mind and of the spirit are real always and everywhere.

THE REALITY OF PAIN

To deny these realities is also a sign of unfaith. Faith says, "Yes, the agony is real, the cup of hemlock slays, but there are greater realities in which we may trust." Faith refuses illusion as Jesus refused the deadening "wine of mercy" made of mingled grape-must and myrrh. Faith does not go blind in a time of darkness, but waits with clear eyes open for the returning light. Faith can give us the fruit of that Radiant Tree, the Cross. It is that greatest of all consolations, a sense of perfect companionship in all our woes. Finding the Cross, we find that we are not alone.

It is the sheer loneliness of suffering that doubles it for the unbeliever, or the slack believer, the feeling that "nobody cares," that we must often know dumb isolation in a vast universe. The Christian whose heart has been warmed by a personal and passionate love for Jesus can challenge that feeling. He may even become a realizing participant in that grand, all-pervading consciousness in which he that sanctifieth and they that are sanctified are all of One. For when we are loving and humble in our agonies, surely the Holy Ghost circles above our desolation bringing us messages of peace from our eternal comrades and our eternal Christ.

Our sufferings are greater than they should be not only

when we think of ourselves as if we were alone, but also when we think of ourselves as people who ought to be allowed to escape suffering. Our pain is augmented by every surly rebellion. We cannot afford to shake our fists at the law of the universe. They are too puny for that gesture. When we meet the tumult of the bitter waters of Marah with anger and arrogance, we must drink not only their bitterness, but also our own. It were better to face the deluge, I think, with what modern psychology calls "reversed effort," or with what old-fashioned piety calls "resignation to the will of God." But it were best of all to consider how the bitter waters may be sweetened. Their force is apparently pitiless, but they may wash us clean. They may lay bare a fresh vein of gold in our own bed-rock so that we may find it when their work is done.

LONELINESS OF SUFFERING

He whose resurrection made the Cross the Radiant Tree never rebelled against suffering. He wasted no strength in that way. Neither did he bear it with an ox-like, heavy stupidity. He used it to achieve his purpose. By his throes he drew us to him. By meeting them gallantly he became invincible. And when in that prescience that was his because he fully shared the will and consciousness of his Father, he knew that the supreme passion lay just ahead of him, he did not tell his disciples that he was about to be abused of God. He said that he was about to be glorified. It was true. It has been true for all who have really known and followed him. They have gloried in tribulation with a luminous joy that makes unbelievers doubt the reality of their woes.

It is a strange joy and unexpected, but it is inevitable. It is like the joy of a poet shaping ecstasy into everlasting forms of loveliness. It is the joy of feet marching in rhythm with the thundering law of the universe, treading down self and selfishness in austere obedience to a ringing, starry music. It is Aaron's rod breaking into bloom. It is the flowering of the Radiant Tree in our own souls. It is a resurrection.

RESURRECTION

It is a fruitful joy. When men and women who are weak, sick, broken, bewildered, scourged and crucified in heart and mind, can still set their wills firmly in an effort to quell the inward rebellion, and cooperate with heaven, then the angels cannot leave them unblessed. Then they can make the common cloth of their lives into good garments for the marriage supper of the Lamb. Then their eyes learn a glowing tenderness, their hands learn a sure way of healing, their lips learn to pronounce benedictions.

Would you know the secret of the resurrection,
Of the light from the fire? Then hark—
Every white shining river by which the flocks are feeding
Is an old wound bleeding in the dark.

When we have overcome the loneliness and the rebellion

that increase our suffering, we may be able to offer it as a sacrifice, in this way making it lovely even to ourselves. Even so the Radiant Tree that once flowered within us bears fruit. The reformer, wearing the tar and feathers of the mob; the mother, starving herself slowly that her children may have food; the young musician, pawning his overcoat and shivering in a garret that he may be able to give the world his symphony, these, whether they realize it or not, are lifted far above the slavery of pain. The prophet, wearing that golden crown of persecution which the weak bestow upon the strong; the saint, taking upon himself with Christ the loathed sins of the world—these may give us their com-

passion, but hardly need ours. And there is no ache of the flesh or spirit that a Christian may not offer to Christ, if he will, with the desire that it be used for the good of others. Perhaps it is easier to offer the ills of the body than those persistent and intense pangs which come with the growth of the spirit in us. But the most difficult sacrifices can become the most beautiful. In any hour of respite a quiet shrine may be built in the inner life; in the shrine an altar may be erected, cool, and firm, and clean, whereon we may lay our uttermost woe. Then, looking toward the Radiant Tree, we may hear the triumphant *sursum corda* of our Lord. And if we lift up our broken hearts like empty cups, he fills them.

Why Men Want Money

By John R. Scotford

AS A SMALL BOY I would often ask my father why he took the train into the city every morning. "To make money," was the only reason which he would ever give me for this daily pilgrimage. When I announced my engagement to an aged aunt, her only reply was the eager question, "Has she got any money?" In my first pastorate I was called on the carpet by the wife of my leading member and asked concerning a certain course of action, "What do you expect to get out of it?" When I tried to explain that I was actuated by principle rather than the hope of profit, she replied, "The trouble with you is that you are too young!" Thus painfully does youth discover that the dollar sign is the only measuring stick to which many people are accustomed.

Historians tell us that the monetary standard of judgment is a comparatively recent development. Money was originally developed as a convenient means of exchange. Instead of trading cows for cloth, people found that they got a better price for the cow and paid a fairer price for the cloth if they turned the cow into money and then used the money to purchase the cloth. Money began as a labor-saving device. The medieval mind regarded the exaction of interest as sinful usury. Not until the protestant reformation did it become respectable to exact rent for the use of money. The popularization of interest has both stimulated many kinds of progress and greatly increased the importance of money. That which was once a mere medium of exchange now threatens to become our master. Every spare dollar is expected to gather its quarterly tribute from society. Much of the energy of the world now goes into the task of meeting interest payments.

MONEY'S GROWING IMPORTANCE

The multiplication of money has increased its prominence. Our fathers, living upon farms, handled little cash. They gathered their wages and the interest in the form of vegetables and grain. They thought in terms of cattle and crops, of houses and lands. Today we receive money for our productive labor, and we pay for all that we get. Inevitably money occupies a larger place in our thoughts.

Its increased versatility has also added to the might of money. Formerly it could do but a few things, and many of these were evil. Today it can perform many services, an increasing percentage of which are good. The positive misuse of money through gross self-indulgence is diminishing. Marvelous are the blessings which money will now bring. In former times, if we wanted music in the home, it was necessary to grow a musician. Now all we need do is to buy a talking machine or a radio. In former times a healthy baby was regarded as the gift of God. Now it is largely a matter of getting enough money together to pay the baby specialist. Once if a man would know the beauty of nature it was a matter of finding the time and strength to get into the country. Now it is a matter of buying automobiles, tires and gas. These higher purposes to which money is increasingly put tend to magnify its power. No wonder that many simple souls regard it as almost sacred.

But when we ask upon what philosophical basis the lure of money really rests, we find that its attraction can be reduced to two factors: the things which it can buy, and the prestige which it gives to its owner.

PURCHASING POWER

Most people claim to want money, not for the joy of possession, but for the things which they can get with it. Modern life offers to us many fascinating contraptions which we can enjoy like children with a new set of toys, provided only that we have the price. The world is full of men of specialized skill who will do their tricks for us if only we can pay their fees. The common definition of happiness is the enjoyment of these things. Without them, we take ourselves to be failures. Many would echo the sentiments of the woman who complained that life was not worth living because her husband's income left no margin above the bare necessities of life.

The deeper reason for the lure of money is the prestige which it affords. The joys of possession are fleeting. Possessions are like toys; we yearn for them, the first moment of possession brings a rich thrill, but ultimately we take them for granted. The possession of wealth brings with it

much disillusionment as to the joys which it can purchase directly. Yet the possession of means does bring to us an unseen something which is permanently precious to most hearts—the envy of our fellows. We have something which they have not; they imagine that we are most fortunate—and we are tickled to have them think so. The love of money inspires great homage to those who possess it. Ultimately their power rests less upon the things which their money can buy than it does upon the prestige which their money gives. People listen when the rich man speaks. They adopt his sentiments and follow his policies. The glitter of gold has fascinated the mind of the multitude. The privilege of exercising this power is the ultimate reason why men seek wealth.

PROPERTY BREEDS EXCLUSIVENESS

Much of the worship of money may be passed by as a form of juvenile silliness which humanity may some day outgrow. Its most unfortunate aspect is the tendency to pit man against man and thereby disrupt the social order. The possession of property inevitably breeds exclusiveness. If I own a particular house, it follows from necessity that my neighbor cannot have it. If I hire the child-feeding specialist to work all morning on my child, the inevitable consequence is that he cannot spend that time on somebody else's child. The possession of wealth fences men off one from another. The richer a man, the greater the distance between his house and that of his neighbor. The automobile has deprived many men both of the jostling of the street-car and the democracy of the street-corner. Whether we have any possessions or not, the emphasis upon wealth tends to set men off against one another in classes and cliques. The lure of money diminishes our humanity. The more we think about money, the less will we think in a sympathetic fashion about our fellow men.

What can we do to diminish the lure of money? Many would change the economic order under which we live, putting something else in the place of the so-called capitalistic system. But the root problem is not one of economics so much as it is of emphasis. To change the present system and retain the old spirit would get us nothing. On the other hand, if we can change the spirit, the system will take care of itself. To liberate the human spirit from the lure of money is really a problem of social psychology.

MONEY'S LIMITATIONS

This problem may be approached from two angles. Over against the material blessings which money will bring we need to put those things which money cannot buy. Despite its unquestioned power, money suffers from serious limitations. It is more efficacious with regard to quantity than it is to quality. It is mightier in governing machinery than it is in the control of moods. It may rule the seen, but the unseen commonly escape its sway. Money does not necessarily make a success of matrimony, nor will it buy the respect of our children. It may get a man into office, but it cannot purchase for him honor. Even in the more commonplace relationships of life money is strangely futile. He who tries to hire someone to take care of a child or maintain a home will make an interesting discovery as to the limitations

of the power of money. It is this realm of life where money is impotent that draws men together. Ideas do not sprout from dollars, and there is nothing exclusive about them. My neighbor and I would get into trouble if we tried to share the same house, but the more we share each other's ideas the better friends we become.

We tend to keep our material possessions to ourselves, while the joy of our spiritual riches comes to us through sharing them. This principle applies even to nations. So long as oil-wells and investments monopolize our attention we will from necessity be at enmity with other nations. Only as we stress unseen ideals can we have goodwill between nations. The material divides; the spiritual unites. The emphasis on money breeds conflict and war; the emphasis upon ideals promotes unity and peace. The sort of life which we will lead as individuals or as a nation depends upon what we seek. One way to overcome the lure of money is to emphasize these greater things of the spirit which gold cannot purchase.

WITHDRAWING COMMON CONSENT

Another angle of approach to this problem is to diminish the prestige which is accorded to the possessor of wealth. This is a problem in crowd psychology. Money of itself could never purchase the deference which is now accorded to it. Money cannot of itself inspire reverence. In the past there have been many nations which did not give to the rich man the highest honor. In our own time Russia is seeking to break the hold of wealth upon the common mind. Money enjoys its present prestige as a matter of common consent. The way to break this prestige is to withdraw some appreciable portion of the consent.

There are in America a rather surprising number of people who show by their lives that they do not give to money the first place. Many housewives and most mothers do not follow their occupations because of any hope of financial gain. Those who make a genuine success out of art and music are not moved primarily by financial considerations. The so-called altruistic occupations gain ever more recruits. Yet with most of these people we find a curious contradiction—they render lip service to an ideal which the logic of their lives refutes. In a furtive, almost secretive, fashion they serve their higher goals, but the glitter of the dollar sign still exacts from them a certain deference. Altruistic motives are often concealed behind a selfish disguise—a curious form of hypocrisy.

It requires much courage for the individual openly to profess his loyalty to some other standard in life than that of financial success. The way of the college boy who chooses an idealistic calling is not easy. Yet all that is needed to break the spell of money is courage. When men are just as proud to pursue art as they now are to chase dollars, then will the prestige which money now gives quietly pass away. If we were true to our natural instincts, some of us would pursue power through wealth, while others of us would pursue power in other forms. And some of us might not be interested in power at all. When we break the spell which money has cast upon our minds we will open the way to a saner, healthier and more productive manner of life.

The Growth of a Soul

By Winifred L. Chappell

(A foreword by Harry F. Ward appeared in the previous issue.)

I. Mental Awakening

"ISN'T LIFE A GREAT GAME? And I'm going to play it for all it's worth! Even if I never accomplish my purpose, I shall live happy in the chase after it, and anyway, when the goal is reached, the fun of the chase is over. So here's to a long chase." Thus Grace Scribner wrote in March, 1908. Her mind was suddenly awake.

What I wrote last week would probably not be what I would write now. I have never had a time in my life when my views and my attitudes on things changed so rapidly. I can mark it in weeks, almost. . . . Just on the side, let me say that if you want me to remember what I wrote before, you will have to answer sooner. You think my view is right, but bless me if I can remember what my view was three weeks ago. . . . I am nothing in the world so much as a walking interrogation point, these days. . . . If you could duly realize how every idea that is presented to me these days becomes a part of my thought and attitude. . . . I wish you could resolve yourself into an abstract intelligence of some kind and let me think out loud to you. . . . I am intensely interested in getting at the truth of things, the secret of the universe. . . . I have all along realized that I am not arriving at any final conclusion, but constantly have the feeling that I am suspending judgment until all the evidence is in. Yet each week brings new ideas, new angles of vision, and upsets all former semi-conclusions. . . .

And the article that started the whole train of thought [she wrote in 1908] was an article by John Burroughs on whether animals reason. [And four years later] I realize that some day I am going to pick up the Chicago Tribune and read that John Burroughs is dead; and I dread the day, for I shall have lost a friend.

There was found among her papers a copy of a letter written to the naturalist in 1912:

I have no way to explain it, but that article opened the way for me into a new world and a new life. It is as if I had just awakened from sleep and had really never thought before. From that day I read with an insatiable thirst everything I could find that would throw light upon the long road of human life. Every article of yours that I have been able to find has been . . . the bread of life to me.

And in the author's own hand, a simple note in answer:

Such a letter ought to make me write better, and it will. Some of the elder authors helped me in the way you say I have helped you. This is the way it should be.

The more eagerly because she was aware of the activity of her own mind did she desire to attend college. To that end she studied outside of her work hours as a stenographer in Duluth and Chicago, now alone, now with tutors, aiming to fulfill the requirements for college entrance.

What do you think of it anyway, and if you have any suggestions for time saving, any way that I can make the time count more by the class of subjects I take here and now, do advise. I am simply jamming away in the dark. . . . I am glad that you think I can't do it. Now it is up to me to show you that I can, and it will prove the greatest of inspirations,

thank you! Seriously though, I cannot but know that it is almost impossible—but that will prove the very life of it. Why, anybody and anything can do the entirely possible. It takes Lincolns and Napoleons and—Scribners to do the impossible!!! There now, will you stop your croaking? I have had an examination on the first thirty pages and it was like A B C . . . The only thing is, I knew it before I started to study, and when it comes to learning the things that are entirely new, it won't be so easy.

How much Latin do you think I could cover this summer, with Saturday afternoons off, for three months? And perhaps spend my week's vacation in good solid study? Could I do a year's work in it? Then if I finish medieval and modern history before Christmas and the remainder of the winter on, say, English literature with the following summer on perhaps Latin again, don't you think I could enter Northwestern a year from this coming summer conditionally? . . . Do write about it . . . I figure at the rate I have started this winter, I could finish in just eight years.

Mrs. Meyer thinks that a full college course is a thing absolutely impossible for me to accomplish, and I am afraid that my recent experience is bringing the knowledge home to me. When I get to falling in a faint in the office—for all the world like a dime novel heroine—I cannot but realize that my strength is not the strength of a machine. But, oh, isn't it hard to give up? I just want to set my teeth and beat the air with my fists and declare that I simply will do it! . . . Thus tumble my air castles. . . . I never gave up anything so reluctantly.

But what need was there of the drill offered by mathematics and Latin to one who was already disciplining her mind by the type of reading indicated in the letters, driven to it, not by the coercion of marks and credits, but by the energy of her own awakened mind? In her correspondence of this very year, 1908, she mentions with eager comment Henry S. Prichett's "What Is Religion?" Newman Smyth's "The Place of Death in Evolution," Menzie's "History of Religion," Peabody's "Jesus Christ and the Christian Character," King's "Rational Living," Fisk's "Destiny of Man," and "Ideas of God," Bowne's "Theism"—which, however, she complained that she could not understand—Nuelsen's "Some Recent Phases of German Theology" and Coe's "Spiritual Life." A new world was calling her urgently. "I feel the desperate haste that one feels on waking up and finding that he has overslept an hour or two."

II. Love of Books

BOOKS with Grace Scribner were a passion, almost an obsession. She bought books that she could ill afford. "Your last letter got me into trouble," she wrote in 1908. "'Read Tennyson,' you said—Saturday night I went into a department store to buy a petticoat and came home minus the petticoat but with the Cambridge edition of Tennyson's works." Her room was always arranged with reference to her reading habits, for she invariably read in bed, always after retiring, often in the middle of the night, often in the early morning. She gave books with too great lavishness, not only remembering the birthdays and holidays, but often commemorating some high event mutually enjoyed with the gift of an appropriate book. She

loaned books with equal generosity. "But I am writing to say that I am sending you some books which you really *must* read on your vacation. . . . Don't get Gibbs—I've got it—couldn't stand it another minute without a new book. Haven't had one for months and I went out today and got reckless." In 1912, conversation with a missionary promised results: "He is going to send me the names and prices of two leading non-Christian magazines, printed in English by the leading Hindus who antagonize Christianity." In 1913: "Just received from England this morning the beginnings of the correspondence between Nietzsche and Brandes. We'll have it Thanksgiving, if not before."

So also in later letters from New England and New York:

Did I mention the "sets" of books here? There is a beautiful tooled set of Voltaire, hand done, exquisite—Smollet, Gautier, Stevenson, Dumas, DeMaupassant, and I don't know how many others. . . . Bookshops have each an individuality of their own. Which reminds me that you nearly cleaned me out of ready cash when you sent me down to those second hand book shops to look for things for you, for I couldn't stay away after once getting the smell of them, and went down three days in succession, bringing home books each time, which I knew perfectly well I had no business to be spending money on. Don't send me down that way again until I have another month's salary to the good or I'll be begging my bread. . . . I am looking forward eagerly to the Kate O'Hare book. Since it is a Mitchell Kennerley publication, it is sure not only to be worth while in content but to be well done. They publish some beautiful volumes. . . . How I love that library! Amidst all this turmoil and hate, and war fever and sordid grabbing of the material resources of the earth, that seems to me to be about the only spot that is really civilized. One feels in it, swinging along those lovely long corridors and lost in a stack of old books, that here at least is one place where the things of the spirit are given some value, where there is some respect for the mind, and where the work of former generations is estimated at its true worth. I have a sense of being in a place that is fit for a civilized individual to be seen in. How different from struggling through crowds gawking along the avenue for a glimpse of a man who is going to get up and say that "What's ourn is ourn, and by the eternal we mean to have it." . . .

From Nyack, New York, where she was taking an enforced rest:

I am reading every waking hour—doing a book a day—fiction mostly, though the last week I am venturing on some other things, far from my own field or the war, but not fiction—philosophy, literary history, essays, etc.

An earlier ambition never wholly abandoned, was to be a literary critic:

If I could really choose a career, that is what it would be, a literary critic. Some ambition for a hack like me, isn't it?

Her comments show her interest. Of "The Great Adventure":

Henry Kittell Webster wrote some years ago a really remarkable story of the struggle of a married woman to gain her mental and economic freedom. I read it when it appeared four or five years ago, and it remains in my mind as the most vivid description of an indomitable determination to win that I have ever read.

Of "Dust," by Mr. and Mrs. Haldeman-Julius:

It is so horrible that I was quite hilariously happy for a

whole week at least after reading it, and every memory of it brings a wave of contentment with my present station.

Of Strachey on Queen Victoria:

I was so fascinated with the articles that I got the book itself the day it was out and read it immediately. It is the most beautiful piece of writing I have handled in many a day—almost as fluid as life itself. One feels oneself a spectator at the very ball where Albert danced his way into the favor of the astonished and unwilling queen, and can almost see the fields of primroses from which the queen plucked great bouquets for the prime minister.

Of "If Winter Comes":

I can't join in the chorus of praise which I hear of it, not whole-heartedly. It is, of course, a remarkably good study of the clash of temperaments. The woman is superbly drawn, the man much less distinct. His characteristics are much less well drawn—one does not know him so well as one knows the woman. It is traditional in the manner in which its plot is so nicely turned to a fitting end. It is traditional in its loyalties. There is in it no hint of any guidance for the future. It does set forth all the ancient loyalties with great charm and conviction, of course, but it looks to the past. It has nothing in common with the newer novelists who are attempting, however unsuccessfully as yet, just to tear out a piece of life and hold it for inspection, without much beginning and with no end. But my biggest quarrel is that it makes man—mankind—a tragic figure in the universe. It has the old conception of man fighting a heroic battle against "the masterful fates" and now and again winning, often enough to make him a great hero, and to keep him in countenance with his own dignity. And it has the fairy-like quality of everything ending as it should.

Life is not like that. Man is no heroic figure, but a creature of circumstances, a slave to his own environment, lucky if he can keep soul and body together, and no time or energy left over from the bitter struggle for bread and butter and shelter to indulge in the great tragedies. And things do not end as they should—hardly ever—almost always they end the other way, if they end at all. . . . But one can't deny that it is well done.

Sometimes she reversed her own hastily made criticisms:

I hesitated between "Body and Raiment" for you and "Second April" by Edna St. Vincent Millay, which Kennerley has just published. But the latter runs a much narrower range of moods and is much "thinner" in its experience of life. I have had the first volume a year or two and had found so much in it that coincided with my own experience that I was very fond of it. I think the "Plaint of Complexity" in which she sets forth all these warring personalities, analyzing them so minutely and setting them out to stare at one another, is a good deal of an achievement. I know of nowhere else that it is attempted except in James' Psychology, where he has a paragraph hinting at this. But he concludes that all these must be stifled, except the one which becomes dominant, and that through deliberate choice. The poets apparently learn some things that escape the psychologists. They know that in some temperaments these warring selves fight on to the end, no one of them ever dominant, and also that choice has no part in it, the moods beyond reach of the will, unruly and stormy.

But in a later letter:

I have "Second April" and will return it soon. I had the same experience with this as with "Body and Raiment." I did not realize what was in it until my attention was called to specific things in it—when I am all appreciation. Now that I have read "Second April" with sharpened care, I can't for the life of me see how I could think for a moment that "Body

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and Raiment" comes up to it in any regard. It is far more subtle and delicate, and its delineation of mood, while not wide in range, has much depth and subtlety. And there is no comparison when it comes to beauty of line and conception.

Such writing as she herself did for publication—a small amount, burdened as she was with office detail—was for the church and labor press and was informational rather than literary in character. There is an occasional hint of her appreciation of the quality of her own letters.

What a flatterer you are about my letters, but in truth, I have often thought myself that our correspondence would make mighty interesting reading! Don't you wonder again and again if the mails carry such exciting and discursive and mentally curious—in the sense of reaching out for truth—missives between many people, or is it really unusual? How I should like to know, and yet this is one of the simple things about life that we cannot know.

She had in mind the writing of a sketch of the lumber industry in some of its human aspects, a subject which made appeal to her because of the long relation of her family to that industry. But she was, on the whole, diffident as to her own ability:

If I should actually bestir myself to put this thing together and thereby justify M—A—'s and Mrs. Meyer's faith in my ability to do something of the kind, no one, no matter how little she thought of me, could possibly be so astonished as I should be myself! . . . I'll have to say to you what I've said to one or two other friends who try to prod me into writing—so long as I don't try I'll not spoil the pleasant illusion that I could do it. And so long as I do not get out of the office I'll not destroy your illusion or my own that I might do something else. But as I said to you once before, I think, I made up my mind a year or two ago that there was only one opportunity in connection with this office so far as I am concerned, and that is to organize and raise money. So, much as I have always disliked those things, and little as I feel myself fitted for it, it is a matter of doing that or else leaving the work. And I don't know of anything I could do any better. So that's where I end up. Restlessness or serenity is much more a matter of temperament anyway than of external surroundings, and I happen to be cursed or blessed, whichever way you look at it, with the kind of temperament that is forever dissatisfied, forever restless, forever at outs with the world as it is, not only intellectually, but emotionally. And for that, there is no cure.

If books were her teachers, so also were people. The hunger for knowledge, which was unappeased and unappeasable until her death, overcame a certain timidity of spirit and she sought conversation as opportunity permitted, with people whose minds and experience interested her. "But chiefly, I want to tell you of a most interesting conversation I had." This, with variations, was the preface to many a paragraph in her letters. She was always having "interesting conversations." With a bishop, for instance:

Well, I was interested to know what the bishop thought was the way to give Siberia and Manchuria to Japan, and asked him by what method he proposed to do it, since it was so difficult to allow them to get even a bit of California. "Oh," he said, "just let them go in." So easy and simple, you see, when you are giving them China and Russia instead of California.

With a young radical friend:

He told me a most interesting thing about Bill Simpson. He has broken with the present order completely. Given up

his small inheritance. Works, as he desires, but not for wages—takes food, shelter and, I suppose, clothes. Won't touch a cent of money! Does't use it for ordinary conveniences of life. Gets across ferries by explaining to ferrymen his theory and they take him across without fares. And he has three disciples following him, doing the same thing. R. said, one day he took a teamster's place and did his work all day, so that the man could have a day off, taking no compensation for it. One doesn't know what to think—whether it is a natural vagabond instinct as much as anything else, or whether it is all force of conviction. In any event, one man loose in the world doing that is more of a challenge than reams of discussion and printing.

To her reading and her contacts, she added year after year some course of systematic study—extension work at the university of Chicago during the years in Chicago when she was employed successively with the Deaconess Advocate, the board of Sunday schools, the Epworth Herald, and the Methodist federation for social service; courses in the Boston university school of theology during the years when the office of the Methodist federation for social service was in Boston; and when the work took her to New York, courses in the New school for social research, and the Rand school of social science.

In a letter to a new friend during the last year of her life she referred to "the long years of overwork . . . to secure the training denied me in earlier years." Books, people, occasional courses—so fully did she utilize the opportunities that these presented that she became a well-educated woman, so recognized by all who knew her. So recognized also by herself. Her early letters lament her lack of a college education, then, for a brief few years, there is no direct mention of the lack, then come letters casually reporting that she was being asked to assist in the preparation of programs for college students, to serve on committees pertaining to college curricula, to give lectures and addresses to college women.

Another instalment of "The Growth of a Soul," based on the letters of Grace Scribner, will appear in next week's issue.

Advertising

By Arthur B. Rhinow

MOTOR COMPANY—I spend huge sums for advertising.

CHURCH—I spend more.

MOTOR COMPANY—You? Why, I spend millions.

CHURCH—What is your best advertisement?

MOTOR COMPANY—My best? Well, of course, my products.

Look at this car.

CHURCH—It is a beauty.

MOTOR COMPANY—What is your best advertisement?

CHURCH—My products.

MOTOR COMPANY—What products?

CHURCH—Lives; godly lives.

MOTOR COMPANY—Yes, yes. I see. . . . But I spend millions. What does your advertising cost?

CHURCH—Ah, if you knew.

MARCH SURVEY OF BOOKS

How Guilty Was Britain?

British Documents on the Origins of the War, 1898-1914. Edited by C. P. Gooch, Litt. D., and Harold Temperley, Litt. D., Vol. XI. The Outbreak of War: Foreign Office Documents, June 28th-August 4th, 1914. Collected and Arranged with Introduction and Notes by J. W. Headlam-Morley, M. A., C. B. E., Historical Adviser to the Foreign Office. London: Printed and Published by His Majesty's Stationery Office, 1926. Pp. xi, 389, 10s. 6d. To be procured in the United States from the British Library of Information, 44 Whitehall St., New York, \$3.00.

THE CONTROVERSY over the responsibility for the great war has raged furiously for the last few years. And rightly so; for the publication of unexpurgated editions of the diplomatic correspondence of July, 1914, has forced a revision of judgments based on the "rainbow books" of 1914. But most of these new publications have come from the new governments in Germany, Austria and Russia, which could afford or wished to discredit the old régimes and the fallen dynasties. The governments of the victorious states paid little attention to the matter, either because, as they said, it had been settled by the verdict of mankind and the treaty of Versailles, or, as their critics insinuated, because they were afraid to let the full truth become known. The result has been that for several years writers on pre-war diplomacy have used chiefly German and Russian materials, from which they have drawn conclusions often at variance with the official thesis of the allies. When this fact finally dawned on, or was made clear to, the British government, it decided that the only remedy was to open the British archives and appointed the distinguished historians, Messrs. G. P. Gooch and Harold Temperley, to edit a series of eleven volumes of documents for the years 1898-1914. They have begun by publishing first, because of its general interest, the eleventh volume, which contains the complete correspondence of the British Foreign Office for July, 1914, so far as it relates to the outbreak of war.

A comparison of this volume, which contains 677 documents, with the "White Paper" of 1914, in which only 160 despatches were published, shows that the latter was quite the most honest of all the "rainbow books" put out by belligerent governments. Many of the new documents are of little consequence; even those which are really important add little to our knowledge of British policy. What the British government did in 1914 was to publish those documents which were essential to an understanding of its conduct during the crisis of July 23-August 4, and to omit documents or parts of documents which might be disconcerting to its allies or inconvenient for neutrals; which was entirely proper. Its primary concern was to demonstrate to the British public that British policy had worked for peace, and to leave to other governments to justify their action as best they could; for British policy was determined by British interests and not by what France and Russia had done or had not done (nos. 426, 447). The most valuable contribution of the new volume is to be found in the "minutes" or comments on the documents by the higher officials of the foreign office, which reveal the motives of British policy and permit us to judge the sincerity of its public professions.

The outstanding feature of the complete correspondence is the proof that the British government had no obligation to enter the war on the side of France and Russia. Sir Edward Grey, the foreign secretary, said so, and the French ambassador admitted it (no. 447). A promise was indeed given to defend the northern coasts of France against an attack by the German fleet but "it did not bind us to go to war with Germany unless the German fleet took the action indicated" (no. 487). Throughout the day of August 3, the British government declined to consider French reports of German violations of frontier as a casus belli and scrupulously transmitted to Paris German denials of such violations. As late as 4:52 p. m. of that day, war with Germany is spoken of, in a telegram to Tokio, as "a possibility" (no. 549). It is perfectly clear that it was the German violation

of Belgian neutrality which forced a decision, and even then Germany was given a chance to withdraw (no. 573). Only when informed that Germany would enforce her demands on Belgium by arms (no. 581) did the British government despatch its ultimatum (no. 594). This sequence of events is important because Sir Edward Grey and his advisers, Sir Arthur Nicolson, permanent undersecretary of state, and Sir Eyre Crowe, the assistant undersecretary, believed that England's interests required her to stand by France. Crowe stated this repeatedly in his "minutes" (e.g., nos. 101, 170), and on July 31 he addressed a remarkable memorandum to Grey urging that "the whole policy of the entente can have no meaning if it does not signify that in a just quarrel England would stand by her friends" (no. 369). On the next day Nicolson wrote that "the action of Germany [in declaring war on Russia] clearly constitutes her the aggressor, and in these circumstances there should be no hesitation as to our attitude" (no. 446). But Sir Edward knew that public opinion in England would not approve any such policy per se; he resisted very strong pressure from Paris and St. Petersburg for a declaration of solidarity; he refused to commit the British government as long as there was the slightest possibility of preserving peace. At the same time he warned Germany, and he refused to define the conditions on which Great Britain would remain neutral (no. 419). Loyalty could not go further.

It has often been made a matter of reproach to Grey that during the crisis he refused to exert pressure on the Russian government to prevent mobilization. The new documents show not only that he refused to exert such pressure, although he was fully informed of the progress of mobilization, but that he told the Russian ambassador in London that he assumed Russia would mobilize (no. 132). It will be said that Sir Edward Grey was not so pacific after all, for he must have known that Russian mobilization would probably precipitate war. The answer is that the British foreign office considered Russia fully justified in mobilizing (minutes on nos. 170, 249, 337). The Austrian ultimatum was regarded as an utterly brutal document, the Serbian reply as "reasonable" (minute on no. 171), the stubborn attitude of Austria in refusing all concessions as provocative of Russia, and the German unwillingness to restrain Austria or to listen to suggestions for mediation as a mask behind which to carry on preparations for war. No information reached London of the efforts which, as we now know, Germany did finally make to hold back her ally, whereas Russia seemed willing and anxious to negotiate a compromise which would give Austria a large measure of satisfaction. From the British point of view there was no reason for trying to restrain Russia, all the less so as the conduct of Austria in springing her ultimatum after assuring the other powers that it would be an acceptable document, was bitterly resented (minute on no. 100).

The British government, however, was thinking not only of Serbia, or rather it would be more correct to say that it thought very little about Serbia, for it more than once declared that it was not interested in the Austro-Serbian quarrel as such. It was guided by two considerations. In the first place, this crisis might end, as others before it had ended, in a compromise, though it was never hopeful; if it did so end, then Anglo-Russian relations must not have been compromised by a too great acceptance of the Austro-German position. There are numerous indications that the British diplomatists were much worried by the prospect of Anglo-Russian difficulties in Asia if England failed to support Russia in the Balkans; if England would not promise active assistance, at least she could refrain from staying Russia's own action. Secondly, there was the feeling that the European balance of power would be destroyed if Germany and Austria were allowed to ride rough-shod over Serbia (minute on no. 101). If France and Russia felt disposed to take up the challenge thrown down by the central powers, it was neither England's duty nor England's interest to prevent them. That France was so disposed, was evident from the start; but this determination was not considered aggressive or provocative. "France," wrote Crowe to Grey, "has not sought the quarrel. It has been forced upon her" (no. 369).

The policy of Italy is the subject of many despatches. That power was anxious to avoid siding with its allies and sought an excuse for not doing so (no. 162), which was not difficult in view of Austria's disregard of the stipulations of the triple alliance, which required a previous agreement between the allies about any action to be taken in the Balkans. The Italian foreign minister at one time suggested "pairing" with Great Britain, after the fashion of the house of commons (no. 161). He also asked British advice on the question whether a declaration of neutrality should be issued (no. 365). The real reasons for the Italian attitude were hatred of Austria and the fear that communications with Tripoli would be interrupted—presumably by the British navy (no. 664).

No one can read these documents without feeling that British diplomacy struggled for peace, provided it did not involve too great humiliation for England and the entente. Sir Edward Grey kept his head and played the game fairly; but the situation was beyond control. England was as much the victim of "this d—d system of alliances," to quote a German diplomatist (no. 510), and bloated armaments as if she had deliberately pursued war.

BERNADOTTE E. SCHMITT.

Eighteen Ideas of God

My Idea of God, edited by Joseph Fort Newton. Little, Brown & Co., \$2.50.

IT SEEMS THAT there has not yet appeared in these columns a review of that remarkable symposium, "My Idea of God," edited by Dr. Joseph Fort Newton. Many of our readers have already read it, and the others should. There is probably no other way—I will go farther and say that there is no other possible way—in which one may arrive at so accurate a picture of what contemporary religious leaders in America think about God. And that question is basic in the understanding of current religious thought.

It is of no use to argue from some detached expression of opinion about the world, or predestination, or revelation, or evolution, that a man *must* believe in a certain kind of God. Perhaps he ought logically, but perhaps he does not. Generally speaking, no man believes in the kind of God that his theological opponents accuse him of believing in. The average fundamentalist does not believe in a bloody and vindictive God, and the average modernist does not believe in a God as impersonal as a hypothesis and only one degree more sentient than the procession of the equinoxes. People believe in the kind of God they believe in, and not in the kind that other people say they believe in. Then let them speak for themselves. They do in this book, eighteen well known thinkers of all creeds and of widely diverse types of thought.

The contrasts among them are very real, but it appears, as one reads one after another, that much of the diversity results from their taking their symbols with different degrees of seriousness. Most men realize that God in his completeness and objectivity, conceived as first cause and prime mover and ultimate ground of reality—what Kant might have called *Gott-an-sich*, but did not—cannot be described with scientific accuracy in terms made to fit finite experience; and that, since man has no other terms at his command, he must content himself with describing the God of experience in terms that fit the experience better than they fit God. Putting *un-* and *in-* and *all-* before the adjectives—"unseen, infinite, invisible, all-wise, all-loving"—does not get over the difficulty. The result is an anthropomorphic picture of God.

The difference comes in the different degrees in which different men consider that this picture of God in terms of man corresponds to the objective reality and thus equate the phenomena and the noumena of deity. The fundamentalist feels that you have denied God if you deny that this picture exists *an sich*. The extreme modernist is so afraid of identifying his picture with the God of ultimate reality that he hesitates to make a picture. Another type of modernist believes that the only God which has

religious significance is the God which owes his very existence to the on-going life of the world and that no God at all can be conceived apart from it. And the agnostic, having but little experience of God to describe, is content to write *x* as the symbol of the Great Unknown.

But I am not reviewing the book; only stating a theory of my own to account for the diverse definitions of God and to find some underlying unity in them. I take the liberty of quoting from a private letter from the editor of the volume. Dr. Newton says: "Three or four years ago, when the modernist-fundamentalist row was at its height, a group of us met in the New York Press club, and the question came up as to what was the matter with the religious world that it seemed to be turned upside down and in such an ugly mood. The upshot of it was that it must be wrong about God, whereupon I was asked to find out, if possible, what the modern religious mind thinks God is; hence the symposium which I arranged." It is the rarest thing in the world for me to say of any book that it is indispensable, but this one is.

WINFRED ERNEST GARRISON.

Toward an Understanding of China

The Youth Movement in China, by Tsi C. Wang. New Republic, \$1.00.

China Christian Year-Book, 1926, edited by Frank Rawlinson. Christian Literature Society, Shanghai.

MANY ELEMENTS are contributing to the present convulsion in China. No two, however, deserve more careful study than the rise of a new order of students and the development of an indigenous Christian community. It is the student group through which the much-advertised "red" menace makes its most effective advance in China, and it is the Christian message which imperialist philosophers of the Lord Inchape type hold to be responsible for the present parlous state of affairs. Hence, the westerner who would achieve some understanding of this outburst of fury on the other side of the globe will seize with avidity on any chance to add to his knowledge in either of these directions.

Dr. Wang's book is a readable, almost racy, account of the development of the present Chinese student movement. It is written in that easy, idiomatic English which is the marvel of any person who has ever tried to do literary work in an alien tongue. It moves rapidly from the period when the first Chinese students went abroad, landing in the United States in 1875, to the present. The chapters of chief importance deal with the influence of the National university of Peking; with China's literary renaissance; with the student demonstration against militarism in 1919, and with the anti-Christian movement of 1922 and following. In connection with each of these topics there is an abundance of source material, and the bearing on the total Chinese situation at present is suggested.

If Dr. Wang's book has a fault it is in the disproportionate attention given to a comparison of the present Chinese student activity with that of youth in other countries, particularly Germany, and to the history of the first studies by Chinese in foreign lands. The book thus gives the impression of ample space for material more or less marginal, while there are only a few pages for the events of May 30, 1925 and following, as well as for the enormously significant social enterprise known as the Thousand-Character schools. A strange feature of the book is its persistent misspelling of Chinese words. Had the mistakes concerned English nouns the author's nationality might have been held at fault, but it is hard to understand how Dr. Wang could have allowed the *hanlin* to be called the *harlin* (page 9), *Motze* to be called *Motzo* (page 12), *hsueh* to be spelled *hsuch* (page 13) and the like. And Dr. Hu Suh, now visiting this country, will doubtlessly wonder whether Dr. Wang means to call him Hu Suh, or Suh Hu, or Su Huh. All three forms are employed.

Perhaps the most significant thing about the China Christian Year-Book, 1926, is its title. This is, we are told, the

fourteenth issue of this volume, but it is the first under this title. Previously, the book has been known as the China Mission Year-Book. There is a cycle of history involved in the change. The book is so jammed with material of importance that it is almost impossible to pick out any part for special attention. But it is doubtful whether there is to be found, in one place, a more important group of documents than the articles which fill the section on the Christian movement and Chinese affairs: "The Protestant Christian Movement and Political Events," by Prof. MacNair, of St. John's university, Shanghai; "Missionaries and Special Privilege," by President Balme, of Shantung Christian university; "Christianity in the Treaties between China and Other Nations," by Secretary Lobenstine, of the China Christian council.

Of equal importance is the introduction by the editor, Dr. Rawlinson, who gives a general interpretation of the "Present Characteristics of the China Christian Movement"; the entire section on "Religious Thought and Activity," rightly and significantly written almost entirely by Chinese; the section on "Missions and Missionaries," with special attention to the article by Bishop Roots on "The Changing Function of the Missionary"; and the remarkable collection of documents gathered in the appendices, collecting "Actions of Mission Organizations in Re Extraterritoriality and Toleration Clauses" and "Notes on Missionary Property Titles in China." Incidentally, the inevitable comparison between the actions of American and British mission boards in regard to extraterritoriality and similar subjects leaves one with a much increased respect for the British boards. I wish I knew what this book costs. Whatever it costs, it is worth more than its price to any student of current events in the far east.

PAUL HUTCHINSON.

The Biography of a Good Man

Dean Briggs, by Rollo Walter Brown. Harpers, \$3.50.

BIOGRAPHERS of late have thrived generously on current popular interest in "damaged souls" and on the unfailing zest which the abnormal psychology of the great or near-great holds for the pruriently curious. So generously have the beginners in this field been rewarded, that other skilled writers have turned their talents and research upon great men and women, apparently with the intention of shocking the public (if the thing could be done) by the gossip nature of their revelations. In this welter of sensationalism the simple life story of a good man is a thing at once novel and fresh. Such a book is "Dean Briggs," a biography of one of America's best loved teachers, by one of his most distinguished pupils. Among "psychographs" and "bare souls" the life of Le Baron Russell Briggs stands "as the shadow of a great rock in a weary land."

Mr. Brown has written a good book about a very human and lovable man. He has not sought to psychoanalyze his subject and to account for his going out and his coming in by Freudian principles. With admirable taste he has set before the reader in a sympathetic and revealing light the unfolding chapters of Dean Briggs' forty years of devoted service to Harvard students. Enough specific detail, enough words in the first person, enough of anecdote and whimsy have been included to create of the Dean a living character. The reader, when he lays down the book, knows Dean Briggs intimately and loves him as his thousands of students love him. A fine simple, sincere, American gentleman walks through the pages of Mr. Brown's biography.

This is a book for American undergraduates everywhere. Dean Briggs has retired from his ministry of love at Harvard, but the intimate story of his long and close association with Harvard men and Radcliffe women deserves to be known wherever college students live. America is none too free from formalism in education. Our tendency is to make machines of our educational institutions and automatons of our college administrators. There is grave danger that the personal equation will drop out of our college relationships—a prey to standardization and effi-

ciency. Against this tendency Dean Briggs stood; against it he fought. For forty years he performed in historic Cambridge a labor of love, a Christ-like service to his fellow-men. "Dean Briggs" is a good book, clearly and appreciatively written about a good man. It is a life-story of Christian living on a college campus.

RALPH L. HENRY.

Housing the Church School

Building for Religious Education, by Henry Edward Tralle and George Ernest Merrill. The Century Company, \$2.00.

THE AUTHORS advocate a type of church architecture that is based upon a study of the functions of modern religion and modern religious education in church and community life rather than upon traditional European patterns. While the discussion includes the entire church building, its primary emphasis is upon housing the educational work of the church. The authors advocate departmental assembly rooms and individual class rooms above the beginners department. The discussion has had the advantage of expert criticism and suggestion on the part of professional architects in the school of architecture of Columbia university and in the increasing number of denominational bureaus of architecture. The volume is well illustrated with architectural plans that have been used in building plants on the basis of the principles advocated. A suggestive and valuable book for students of religious education and for churches interested in practical building projects.

W. C. BOWER.

Several Things

ANYBODY who is required to listen to the nightly bray of the radio knows that not many things that matter much are trusted in its custody; but THINGS that MATTER MOST, having been projected on the moist Brooklyn air, are now to be had, in boards, for a dollar and a quarter. (Judson Press.) Dr. John Milton Moore has gathered his wisdom all the way from Solomon to Slosson, and is equally at home in Omar Khayyam and the subway. If yearning for a stimulating little book that you can pick up for ten minutes while waiting for the lady to put on her hat, this one will do quite nicely. Dr. Moore disavows any intention to give these short homilies a continuity. They have no sequence. The book appears to be a cross between an unindexed cyclopedia of recent scientific discoveries and a basketful of sermon notes picked up after a cyclone.

The young parson who orders Dr. A. T. Robertson's *MAKING GOOD IN THE MINISTRY* (Doran) with the hope that he may increase his knowledge of the practical affairs of his vocation, will find that he has improved his library to the extent of one very excellent biography of St. Mark, from the pen of an eminent authority on that character.

It used to be customary to write on one's scholarly productions, in college, "I have received no aid." Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, begins his new book on *SECURING CHRISTIAN LEADERS FOR TOMORROW* (Doran) by acknowledging indebtedness to twenty-five experts in the field of religious thought. Counsel is offered on the Christian training of adolescents, all the way from babyhood to master's hood. Directors of religious education will find the book informative. Seventeen pages of bibliography add to the value and specific gravity of the volume.

The Woman's Press has issued a new book by Dr. Alexander C. Purdy on *JESUS' WAY WITH PEOPLE*. The people who may be presumed to find chief interest in it are already committed to the Jesus way. Doubtless it could be used acceptably as a text-book in an adult class of the church school.

Dr. Frederick W. Betts, after preaching for thirty-seven years in Syracuse (though if his portrait in the frontispiece is contemporaneous he must have begun his ministry at the age when most prophets are teething) has produced *THE ABIDING LIFE* (Murray Press); short, timely, well-written essays distilled from friendly sermons; thoroughly modern, but could be read by conservatives without hazard of apoplexy. Dr. Betts thinks the world is overrun with fad-

dists; that many a good idea is being laughed into obscurity by its foolish friends; that we need a few more poets; that we are better off when minding our own business. Sound sense, attractively illustrated and felicitously phrased.

LLOYD C. DOUGLAS.

Canon Streeter on "Reality"

THE WRITER of the able and interesting review of my book "Reality" in your number for January 6 is kind enough to say that he "suspects there may be something epochal in this book." It would appear, however, that in his view the epoch which it would introduce would be one of darkness rather than of light, for, after giving a resumé of what he conceives to be the main points in my argument, he proceeds to argue that my position is very precarious and suggests that the conception of religion which it implies tends to nauseating sentimentality.

May I venture, then, to suggest that he has omitted from his statement of my position certain points which I regard as fundamental. I endeavor to show that any science which deals with living things, such as biology, psychology and history, is bound to employ—in addition to the characteristically "scientific" methods of classification, analysis and explanation in terms of law—a method which I speak of as "anthropomorphic interpretation" of a quasi-aesthetic character. If, then, the universe is conceived of, as Bergson for example would conceive it, as an expression of life, it follows that this "anthropomorphic interpretation" may legitimately be applied to the whole, provided that the results of such application are safeguarded and checked by reference to scientifically studied facts.

Religion, I maintain, is an interpretation of the universe of this kind; but it "represents" its findings, not by the methods of science, but by methods akin to those used by art which—unlike those used by science—are specially designed to represent quality. I go on to argue, on Bergsonian lines, that the universe is the

expression of life—but of life inspired with conscious purpose. Christianity affirms that the conscious purpose of the universal life may be described by the word "love," and that the cross of Christ is the supreme "representation" of the quality of this love. This affirmation with regard to the qualitative aspect of reality I then attempt to verify (Chaps. VI-IX) in reference to (a) the facts of evolution, especially as seen in human life; (b) the historical fact of the emergence on the field of history of the human personality of Jesus Christ; (c) the facts of pain and evil in human life; (d) certain of the facts brought to light by the new psychology. My examination of these different sets of facts appears to me, not to demonstrate (demonstration is impossible outside the sphere of mathematics), but to amount to a substantial verification of the "hypothesis" that is being tested.

I am in complete agreement with your reviewer when he says, "In normal healthy living we give our attention to the object, not to the way we happen to be feeling toward it. The feeling will be with it to be sure, but in any healthy state it should come spontaneously." If the cross of Christ is, as a matter of fact, a valid representation of a fundamental element in the quality of reality, then if I, in the language of the famous hymn, "Survey the wondrous cross" I am looking at an object; and if I am in a healthy state, a certain feeling in regard to the power behind the universe will come spontaneously. If, on the other hand, I ignore this object, I shall no doubt run no risk of being "sentimental" in this particular regard—though there is no security that I shall not do so in regard to other matters—but I shall be condemning myself to a voluntary ignorance of the most important aspect of reality.

B. H. STREETER.

It should be noted that Friedrich Heiler's notable book, *The Spirit of Worship*, which was reviewed in our issue of Feb. 3, has just been published in an American edition. (Doran, \$2.00.)

British Table Talk

London, February 4.

FROM FEBRUARY 14 to 18 there is to be a campaign planned by the Student Christian movement in the university and training colleges and hospitals of London. The general theme is "Religion and Life." In his foreword to the handbook the bishop of Manchester says: "Christianity is either what the whole world and every person alive really wants, or else it is a sham. And in a time like ours it is the duty of everyone to find out enough about it to decide in his own mind which of these it is." Among the campaigners almost every school of thought within the church is represented: the church of England has on the roll of speakers the bishops of St. Alban's, Barking, Kensington, Lichfield, Manchester; Canon Raven, Father Vernon, Canon E. S. Woods; the Congregationalists, Principal Selbie, the Rev. McEwan Lawson; the Baptists, Dr. T. R. Glover; the Presbyterians, Dr. A. Herbert Gray, the Rev. H. H. Farmer; the Methodists, Dr. Maltby and the Rev. W. Bardsley Brash. In addition to these there are such speakers as Dr. Alex Wood of Cambridge and Miss Maude Royden, while at the closing meeting in the Queen's hall the speakers will be the bishop of Manchester, Dr. Maltby and Mr. Studdert-Kennedy. It is once more a pleasure to testify to the thoroughness and mastery of organization which always mark the plans of the Student Christian movement. Their catholicity and courage are revealed in all the preparations for this campaign. It is based upon an invincible faith that there is a response waiting in the human heart for the Lord Christ. It will fall to my lot to have some part in the campaign concerning which I may write again afterwards.

Things Political

The labor party in its attitude to the Chinese situation may be said to approve the concessions offered by the government, but at the same time to condemn the "provocative" preparations made for the defence of Shanghai. "What then would you do if you were prime minister?" critics ask of Mr. Ramsay MacDonald, who is thought by some in his own party to speak with two voices, one, the voice of the responsible statesman, the other, the voice of the leader of a group whose left wing are seeking impatiently for a quarrel outright with the government. "Given the necessity to protect Shanghai from mob rule, what other way was open than to send troops?" his critics ask. "And if troops are to be sent, what use is it to send too few? And if there are 20,000, what ghost of a chance would there be for such a force, six weeks' journey away from England, if it were in the mind of Great Britain to wage war?" Some labor leaders such as Mr. Thomas are out of sympathy with the criticism which condemns root and branch all military preparations for Shanghai. The British terms published today go far beyond what would have been offered six months ago. One of the terms needs special interpretation. It is number 7: "His majesty's government are prepared to accept the principle that British missionaries should no longer claim the right to purchase land in the interior, that Chinese converts should look to Chinese law and not to treaties for protection, and that missionary, educational, and medical institutions will conform to Chinese laws and regulations applying to similar Chinese institutions." So far as the missionary work of which I have any knowledge is concerned, there has been no right exercised or claimed of purchasing land other than by Chinese law. But there must be other facts, not known to me.

The second part of the concession is inevitable, but it will make necessary great changes, especially in schools and colleges. These changes have indeed been already made voluntarily in some such schools. Liberalism has had another severe loss, this time not to the right but to the left. Captain Wedgwood Benn has gone over to labor. He has been one of the ablest critics on the liberal side, and will be greatly missed from the thin line. Whether labor will know how to use such men, is a serious problem. Without question labor has been disposed to press the claims of trade union secretaries before those of its "intellectuals." I suspect however that Captain Benn will quickly win a foremost place by his courage and ability, as well as by his mastery of parliamentary ways—a quality not easily acquired and lamentably lacking on the labor benches. At the present moment the forecast for the political situation must be, "Weather unsettled. Further outlook, uncertain."

The Death of Hugh Jones

Hugh Jones of the Daily News was a journalist much beloved in Fleet street. He had won a position of leadership upon his own paper; and everyone who knew him, however slightly, must have recognized his charm as well as his remarkable ability. It was his idea that wireless sets should be provided for the hospitals of this country, and with enthusiasm and tireless energy he saw this accomplished through the Daily News. More than one who have written about him recall the speech he made when this scheme of his was accomplished: this is one impression of that speech which deeply moved all who heard it: "He told of a poor boy, miserably poor, miserably ill, who had been taken into a hospital in, I think, Liverpool or Manchester, and treated with such kindness and gentleness that he swore if ever he grew up it would be his endeavor to do something for hospitals to mark that gratitude; and then he ended his speech: 'If that boy has done anything, he has carried out his endeavor and earned his reward.'"

And So Forth

The conference on the Christian faith in the light of modern science and criticism is to be held from July 11 to 16 under the chairmanship of Dr. Horton. It will be remembered that Dr. Horton wrote of the demand for a conference which would do for free churchmen what the Modern Churchmen's conference does for the Anglican. The place of meeting is to be Mansfield college, Oxford. The subjects will cover a wide range: The validity of Christian experience; the historic foundations of the Christian experience; its content and the re-affirmations and revisions to which we are led. . . . My friend, Mr. Herbert Upward of the Church of England Newspaper is pressing upon the church the necessity for evangelistic work: "I want to see something attempted in every diocese on the lines of what has been set in motion by the bishop of Liverpool. He is starting out clergy and laity in small groups to 'witness' in church, school and open-air for the Christian faith throughout the diocese. What he is doing can be done elsewhere. I am told sometimes that this 'witness' is impossible, but I always reply that if the church has lost the spirit of adventure and is not ready to make an effort on these lines the time has arrived for it to put up the shutters." . . . The problem what reading to prescribe for brigands was solved by a librarian in China. She gave them to read: Bryce, "Training for Citizenship"; the lives of Gladstone and George Washington; "Sir Galahad" and "First Aid for the Injured." For a delicate adjustment of supplies for the various needs of the patients this would be hard to beat. . . . There is a lull in the controversy which gathers about the revision of the prayerbook. Some determined protestants are making a demonstration. The president of the English Church union—the Anglo-catholic society—writes to urge his people to "continue to exhibit that same admirable restraint which has characterized their attitude for months past." They are to wait for a lead from the great Catholic organizations. . . . Influenza rages through the land; it is deceptively mild in its approaches, but its

Parthian arrows are dangerous. . . . Not too soon our people are beginning to see the duty of preserving from vandals and others our old English cottages, which seem to belong to the very earth out of which they rise and carry us back to earlier days when it seemed that men could not help building beautifully. . . . There are divided judgments upon the question whether or not there is a place for the league of nations in the Chinese situation. Lord Parmoor says "Yes"; Sir Gilbert Murray "No." The underlying difficulty seems to be that China is in a state of civil war. . . . It has been a source of gratification to learn that the American publisher has withdrawn from circulation "The Whispering Gallery." The book is admitted now by the author to be a fabrication and its circulation could do nothing but harm. It is not even a clever production.

Drugs by Post

"War news" from China so occupies attention here that for the time being we are in danger of forgetting that other war in China, in which happily there is full cooperation between foreigners and leading Chinese, namely the fight with the drug traffic. Dr. Graham Aspland, formerly of Edinburgh, sends some rather depressing facts regarding the way in which the smugglers, presumably a well-organized continental gang, are now using the post for their nefarious traffic. He says that in the six weeks between October 25 and December 12 last, 10,815 ounces of heroin and morphia were seized by the customs in the post office at Shanghai, more than the total amount seized in 1925 from ships at the three ports of Shanghai, Tientsin and Tsingtao. The packets were posted at various ports in France, Holland, Switzerland and elsewhere in Europe. "What is the use of conventions," Dr. Aspland asks very pointedly, "so long as production is not restricted?"

A Statesman on Immortality

"With regard to immortality—people think of themselves dying and being carried away in a coffin—an idea which causes great trouble in the world. But the trouble is for those who look on and suffer the loss. If the point of view which I have been putting is true, then we should think rather of the passing away of the world than of the passing away of our minds. When we die, our bodies cease to be alive, cease to be intelligent, cease to be the expression of our personality. If time and space are relations belonging to that external world which mind has created, then the mind itself they cannot affect. I

Contributors to This Issue

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do not say we can conceive a mind carrying on the sort of everyday existence which is carried on in this world, but I think the power of mind transcends time and space and points to death as an event which happens to the body, an event over which we triumph and by which we feel ourselves at one with God. The more spiritual our experience, the more real it is." Lord Haldane, whose words these are, has twice been lord chancellor, once as a liberal, and once as a labor representative. He is, moreover, a great philosopher.

A Portrait of General Feng

A delightful life of General Feng has been published in Shanghai from the pen of his chaplain, the Rev. Marcus Ch'eng. He recognizes that Feng is an enigma, and takes it for his purpose to show from experience how true a Christian the general is, and at the same time how Chinese he is in all his habits of mind and self-expression. The book is one of the most charming accounts of an eastern character which I have ever seen. Feng is quite definitely Chinese. Who but a Chinese general would ordain that the officers of his army should rise in the morning in the reverse order of their rank, Feng at 5 o'clock, his staff officers at 5:15, the next in order at 5:30, and so on, till the private soldier rises at 6 o'clock! His principle is that the higher the rank the more pay is given, and therefore the more work should be demanded. His punishment of the four ladies who were found gambling at table is also essentially oriental. He ordered that the ladies should carry the table with the cards on them through the city along with a placard showing the evils of gambling. There is something which reminds the reader of the old covenants in Feng. When there was a drought and prayer was asked for rain, Feng fell on his knees on the platform before his men, confessed his sins and prayed for China. This would scarcely have happened in any army at any rate since the days of the covenants. The chaplain denies firmly that Feng is red in sympathy. He has used the help of Russia and he admires Russia for its generosity towards China, but for its anti-Christian propaganda he has no use whatever. An army can scarcely be called bolshevik when all the men are required to listen to the reading of the gospel and Bibles are distributed, when moreover there is a Christian council and chaplains appointed to serve the spiritual needs of the army. Feng is not red, but he is a devoted admirer and disciple of the politics of Sun Yat-sen, and both in the state and in the church he looks for the time when China will have its own complete autonomy. There are more unlikely things than the re-emergence of Feng, and he will make a difference when he appears.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Lesson for March 6. Lesson text: Acts 8:4-8; 2 Cor. 5:14-20.

Making the World Christian

JESUS goes forward, dragging a chain and a clog into the uttermost parts of the world. Christian missions are embarrassed by western impediments. We have bound upon Jesus the hindering burdens of our militarism and of our economic system. If Jesus could come to Gandhi as he came to Nicodemus, in all the simplicity, sweetness and strength of his true nature, he would win another convert as he won the first. Sincere religious teachers would see in Jesus all of the elements which they want and need, but when Christianity emerges from its long contacts with the west, carrying the intolerable burdens of militarism and commercialism upon its back, Gandhi accepts it, as we accept the world court, "with reservations." There is a story of an Indian princess, who from early childhood was fed, in gradually increasing doses, upon poison; when she became of age her touch was death. The west has instilled into its Christianity the poison of mad military brute force and money-mad materialism. Efficiency cannot make up for spiritual poise.

You have been reading "Sorrell and Son" and you remember his fussy, nervous, hectic over-activity while the tawny lioness purred about him? Did you call that efficiency? If you did, you missed the point. It may turn out yet that the world war broke the back of missions in the East. Already we know of a certainty the cynicism with which they greet our so-called religion of the humble Nazarene. Gandhi's reaction against machine-civilization, in India, and China's demand for an indigenous church are parts of the same piece—the East is repudiating, not Christianity, but the things which Christianity has tied to itself in the West. The man who knows his church history, knows how Christianity has been handicapped all through the centuries by absorbing much of the Hellenic philosophy. Robbed of its pristine purity and power, our religion has walked, rather slowly, down the ages, cumbered with loads too heavy to be carried. It may be that we cannot get along without war; but this is true, the Christian religion cannot get along with it. I am not a pacifist—we must get a new weapon before we throw away the old—but I cannot see the Jesus of the sermon on the mount and of the garden of Gethsemane as a champion of brute force. When the so-called Christian nations resorted to war, they dealt almost a death-blow to foreign missions. Jesus, for some reason, cannot be made to interpret the God of war to a waiting world.

If we want to make the world Christian, the first move is to evidence enough of the spirit of Jesus to act like brothers to the rest of the world. With over half the world's gold and with the balance of moral power, if we will not sit down at the council table of the world to consider ways of peace and paths of justice, then we are wasting our breath and our time doing anything else. War can only be done away when the nations have had a change of heart, and they can never have a change of heart until they sit together, side by side, in the common task of world peace and justice. A blind man should be able to see that.

In these perplexing days, it is up to Christians to show the world how brothers can live together; and that program cannot be aided by the United States standing aside in selfish isolation shouting for the payment of war debts. Economists tell us that the only way that war debts can be paid is in goods and that the reception of such goods would result, as it has in Britain, in the suffering of our workmen, a result that I, for one, do not desire. Thus we see how war and commercialism are bound up together. That I may not be lied about, I want to say that I am a capitalist—a capitalist without any capital. Now we can discuss our question without being called names. India and China do not like our industrialism. They see our smoke-blackened cities, our hideous rows of laborers' houses, our widely separated classes, our bloated millionaires and our pinched workmen and they are not charmed by the picture. As a matter of fact, why should they be? It is not likely that we shall do away with machines, we shall probably make more of them, but we can have factories like Rountree's at York, where the workers sing at their work and live in beautiful cottages. Machines can be Christianized and even smoke can be banished. Did Jesus teach love of fellow-men? Then this is the solution, the only solution. There is no substitute for this inner change of heart, there is no short cut, no easy way.

JOHN R. EWERS.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Summerall Explains Army View of Religion

The following sentences from an address by Major General C. P. Summerall before the general committee of army and navy chaplains is taken from an official statement issued by the war department and gives some indication of the relation which the department understands to exist between religion and war: "From the beginning of our country the religious influence upon our army has been conspicuous. When Washington assumed command in Boston he ordered the troops paraded and prayers were offered for the success of the arms of the patriots. . . . Gen. Scott's order in Mexico announcing the success of our arms called upon the troops to give thanks to God for the victory, and to observe those high standards of morality which would further merit his divine blessing upon our arms. Until a few years ago the articles of war enjoined all persons in the military service to attend religious exercises. . . . History teaches that patriotism and religion have ever gone hand in hand, while atheism has invariably been the accompaniment of communism, radicalism, bolshevism, and all enemies of civilization and good government. . . . The military code has come down from the age of knighthood and chivalry, and even beyond. It embraces the highest of moral laws, and it will bear the test of any ethics or philosophies ever promulgated for the uplift of man. Its requirements are for the things that are right and its restraints are from those that are wrong. . . . However horrible the results of war may be, the soldier who is called upon to offer and give his life for his country is the noblest development of mankind. . . . Paradoxical as it may appear, while religion has always preached the doctrine of peace, it has obtained success by military methods. . . . Our country has never engaged in war except when forced to by warlike acts of others. . . . A great opportunity exists for the chaplains of the regular army, the national guard, and the reserves, to teach the relationship between patriotism and religion."

First All-India Women's Conference

With a large attendance representing almost all sections of India, the first All-India Women's conference was held at Poona on Jan. 5. A strong presidential address was given by "Her Highness the Maharani of Baroda," as reported in the Indian Social Reformer. The principal topics considered were the abolition of child marriage and the seclusion of women, education, and the fuller participation of women in political activities.

A Railroad Criticized by The Churches

The research department of the federal council, the social action department of the National Catholic welfare council, and the social justice commission of the central conference of American rabbis have joined in an investigation of the strike situation on the Western Maryland railroad. The

report issued jointly last week by these three agencies representing the three great religious groups in the United States criticizes the attitude of the railroad in refusing to make a settlement with its employees. This is the only class 1 railroad

which refused to make wage increases which were granted by all the other roads of its class. The first part of the report exonerates Mr. John D. Rockefeller, Jr., who is the holder of a large minority of the stock of the road, by showing that he

Congregationalists and Universalists

ONE OF THE MOST significant documents in the recent history of the progress of the church toward unity is the joint statement issued by the commissions which were appointed by the Congregational national council and the Universalist general convention last October. The full statement which follows deserves a careful reading:

"We believe that the basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life. It is faith in Christ expressed in a supreme purpose to do the will of God as revealed in him and to cooperate as servants of the kingdom for which he lived and died. Assent to an official creed is not essential. Within the circle of fellowship created by loyalty to the common Master there may exist differences of theological opinion. With that primary loyalty affirmed, such differences need not separate; rather, indeed, if the mind of the Master controls, they may enrich the content of faith and experience; and if it does not control, theological agreements will not advance the Christian cause. 'Religion today does not grow in the soil of creeds.'

A WAY OF LIFE

"The unity of a common loyalty to the Christian way of life is already a fact, to which the high task in which we are now engaged is witness. Not only Congregationalists and Universalists, but multitudes of other forward-looking Christians, share this unity of faith and endeavor. It is not something to be artificially formed, but a growing relationship to be recognized and afforded ways of practical expression. None of us would advocate, as none of us could enter, a fellowship that would compromise loyalty to the truth as any one of us may see it, or would stifle freedom to bear testimony to its worth and power. What appeals to us is the challenge of a great adventure to prove that a common purpose to share the faith of Christ is a power strong enough to break the fetters of custom and timidity and sectarian jealousy that hitherto have put asunder Christian brethren who at heart are one, and who can better serve the kingdom of God together than apart.

"The protestant churches of America are learning to work together. By so doing they honor their heritage and fulfill their mission. The Congregational and Universalist churches are branches of the same parent stock. They grew out of the same soil and are bearing the same kind of fruit. The historic reasons for their separation have practically disappeared and new and stronger reasons for union have arisen. In statement of faith, in

form of worship, in organization for work, and in standards of life, these two branches of protestantism differ now in no essential respects. They can accordingly begin at once to cooperate in the heartiest way. If the prayer of our Lord is ever to be fulfilled, the beginning will be made by the mutual approach of denominations between which there is no longer any reason for separation.

PRACTICAL PROCEDURE

"In the judgment of the commissions the time has arrived for the Congregational and Universalist churches to seek the closest practicable fellowship. Their activities are proceeding already along lines closely parallel. They can do many things together to advantage which they are now doing separately. Each church will be quickened through this free fellowship.

"We therefore recommend:

"1. That the ministers and representatives of each denomination be invited to sit as corresponding members in the local, state, and national associations of the other denomination and to participate in their deliberations.

"2. That the agencies of each denomination in the realms of religious education, social service, evangelism, rural church development, and similar problems, be urged to arrange for joint programs for promotion as far as practicable.

"3. That in each community where churches of both denominations are found they be urged to study what they can do together with mutual profit by way of union services, the interchange of pulpits, and the promotion of common enterprises.

"4. That there be a mutual interchange of representative speakers at national, state, and local gatherings.

"5. That the denominational journals be urged to make the largest practicable interchange of editorials and of printed matter of common interest, in order that each constituency may be kept fully informed regarding the other and of the progress made in the direction of closer fellowship.

"6. That, in order to secure more thoroughly co-ordinated movements, no actual steps toward the organization of local Congregational and Universalist churches be made without consulting their respective commissions.

"7. Wherever the problem of an adequate church constituency presses for solution, and in any community where denominational divisions work for wastefulness, those responsible are urged to co-

(Continued on page 279)

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avored a settlement with the employees. The second part blames him for not having used his influence vigorously enough to accomplish that end. The report indicates that the scale asked by the men was not financially impossible, and that the issue was not between wage settlement and bankruptcy but between wage settlement and dividends. This is the first time that the three great religious agencies men-

tioned have united in the consideration of an industrial situation of this sort.

14-Year-Old Evangelist To Convert New York

Uldine Utley, the fourteen-year-old girl evangelist known as "Sister Uldine" through her work with Dr. John Roach Straton, is to conduct an evangelistic campaign in New York city under the

Consider Unification of Churches

operate in organizing for more effective service.

AN ADVENTURE OF FAITH

"We believe that from these and similar joint undertakings increased effectiveness in common tasks and even more will result. Comradeship in a common faith and loyalty will be its finest and most prophetic grace. That quickened sense of comradeship will fashion its own ecclesiastical instrumentalities. None of us can yet foresee clearly what sort of organized fellowship will arise to give form and coherence to the spiritual unity that Christians of the open mind gladly confess. We are convinced that it will be something larger and more inclusive than anything that now exists. What we do see, with a profound feeling of gratitude and responsibility, is that, in the providence of God, these communions which we represent have been led by their respective historic traditions and spiritual development to a common faith in the Christian way of life as their supreme concern. They would travel it not only as friends but as allies, with a spirit as inclusive as the mind of the Master.

"In such a larger fellowship Congregationalists and Universalists alike, both as churches and individuals, may find fresh incentive to service and sacrifice. The kingdom of God requires the uttermost loyalty and devotion of both and the mutual recognition of what each may contribute to the common endeavor. The stirring challenge to forward-looking Christians of whatever name today is to make their churches vitalizing centers of the Christianity that is in Christ, and so to promote the broader fellowship through which alone the mighty task of winning the world by the Master shall be accomplished. To that we commit ourselves. The event is in the hand of God."

THE EDITORS COMMENT

Commenting upon this statement, the Christian Leader (Universalist) says: "For the first time, so far as we know, in church history, responsible officials attempting to formulate the ideas and ideals of their respective communions, boldly cut through a mass of traditions and inhibitions and say that 'the vital basis of Christian unity is the common acceptance of Christianity as primarily a way of life. Agreement on a theological creed is not essential. A primary loyalty to the Master once affirmed—unity need not be broken by differences of theological opinion. Differences even may enrich the content of faith and experience.'

"Here is a great document. We ask all of our people to read it and re-read it. In

years to come, in our opinion, it will be referred to and quoted in ecclesiastical circles now far remote from the Congregational and Universalist churches.

"Too long we have been at the impossible task of whittling down this man's creed and that man's creed to find an irreducible minimum which each might accept. The commissions turn their backs on all that sort of thing. Move on, they say in substance, into a different atmosphere. The thing the world needs is deep and abiding faith. Use the creeds you need to help you get the faith but regard faith as the essential. Recognize as brothers and allies those who have the same deep faiths of the heart. Above all, get at the common task. Along this path we firmly believe the Congregational and Universalist churches will choose to move. And along this path many another great communion we also believe will elect to march in the years to come. It is so simple, but so profound and withal so Christlike."

DIVISIONS OBSOLETE

The Congregationalist says: "If there are matters that distinguish Universalist Congregationalists from the Congregationalists who now have fellowship under the Congregational national council, they are largely theoretical or obsolete. In the close contacts of several years with Universalist leaders we have detected hardly any practical difference of fundamental religious views and purposes. Certainly, even regarding minor matters, there is no divergence of view one whit greater than that between Christians in local Congregational churches and in our fellowship at large.

"It is the possibility, in this instance, of fulfilling those holy purposes of union which Christians of diverse labels feel when they meet in the name and in the spirit of Christ that makes the goal of these negotiations with Universalists so alluring. The valuable thing about this whole movement has been its spontaneity and its freedom. There has been about it nothing mechanical or forced. Even editorially, though strong convictions have been born out of our contacts with Universalist Christians, we have hesitated to carry on anything in the nature of propaganda, because we have felt that any effective union must arise largely from the impulses of mutual acquaintance, and the discovery of common spirit and purpose, and not from some extraneous urging. The plans for the further development and extending of such mutual acquaintance and drawing together, are admirably conceived in this spirit in the joint statement of the commissions."

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auspices of a joint committee known as "the evangelist committee of New York city." At a preliminary meeting held at the Fifth Avenue Presbyterian church, Dr. S. Parkes Cadman was one of the principal speakers. A tent will be erected for the meetings and will be moved to various parts of the city. It is stated that the meetings will continue from May until October.

Cardinal Defies French Government

The Catholic Citizen reports a recent declaration by Cardinal Maurin, archbishop of Lyons, which it describes as a "dramatic challenge to the French government which cannot fail to have consequences of immense importance." This was his statement that he would, if necessary, undertake to found a new Catholic teaching order, in spite of the legal prohibition. "In a letter to the president of the Catholic schools committee, in Lyons, he insists upon the supreme importance of providing for the upkeep of the Catholic 'free' schools, and thanks the committee for its kindly allusions to his recent declarations at the opening of the Catholic university in Lyons. 'I can only renew those declarations now,' declares the cardinal, 'and I now invite all former members of religious orders of both sexes in my diocese, who are qualified by degrees, to group themselves under my personal jurisdiction and to teach in their schools in the robes of their orders. I do not shrink from accepting the title of being a founder of schools or of a congregation whatever the legal consequence may be.'"

Federal Council Adopts Budget

The administrative committee of the federal council of churches met at the New York office on Jan. 28 and adopted a budget for the coming year totaling \$315,050. This includes the work of the central office, the treasurer's and promotion departments, publicity, state and local co-operation, the Washington and western offices, the eight commissions, the department of research, and the committee on financial matters. The total amount of secretarial salaries, including secretaries of commissions, is \$120,940.

Proselyting Prohibited In Yugoslavia

The minister of education in Yugoslavia has issued an ordinance prohibiting efforts to make converts from one religion to another in that country. The ordinance declares that all attempts to win converts from one religion to another must be prevented in accordance with the law which protects every recognized faith and provides severe penalties for all attacks, blasphemies and insults to the institutions of the respective religions. "The maintenance of religious peace in our religiously heterogeneous state is eminently a matter of public interest. In order to protect this state interest the government must prevent all proselytizing activities," says the ordinance.

Faculty Forum on Religious Problems

Eight professors at the University of Illinois are speaking at Friday noon forums on religious problems. An astron-

omer speaks on "What conception of God may an educated man hold?"; a physicist on the supremacy of the spiritual; an engineer on the relative importance of intellectual clarification and ethical expression in religion; an economist on the principles of Jesus in our present social and industrial system; and a lawyer on what part the faculty may have in the growth of Christian faith and character among students.

Presbyterians and Disciples Plan Cathedrals for Washington

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idea of building at Washington, D. C., a great church which would be in a sense a national Presbyterian cathedral. Plans have been drawn for a building which will cost two million dollars. During the past three years there has been a growing movement in support of such an enterprise, and the general assembly of 1925 gave it full and formal endorsement. A meeting was held in Washington on Feb. 14 to pass upon the plans. The Disciples have a similar enterprise on foot. The Vermont Avenue Christian church and its pastor, Rev. Earl Wilfley, have taken the lead in the project. After several years of promotion, the matter has been taken up by a general committee, and arrange-

ments have been made for a campaign to raise a million dollars for the building, title to which is to be held by a self-perpetuating board of trustees, a minority of whom will be residents of Washington, while the operation of the church will be wholly in the hands of the local congregation which will occupy it.

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part of January, on the general theme, "Our Comradeship," interpreting religion in terms of comradeship as distinguished from authority. These lectures were a present—and a very acceptable one—from the church to the seminary.

Garrett Institute Alumni Celebrate

President F. C. Eiselen of Garrett Biblical institute had charge of Garrett day at the Chicago Methodist preachers' meeting, Feb. 21. Ten-minute talks were made by two students and one alumnus. Prof. Arthur E. Holt of Chicago theological seminary was the principal speaker at the mid-year Garrett alumni luncheon at the Morrison hotel immediately following. Mr. H. A. Ehrensperger has recently been added to the Garrett faculty as instructor in religious literature and drama.

The Prayer Book Becomes A Best Seller

Dispatches from London indicate that the new prayer book has been by far the best seller in England during the week since its publication. Though the book has been immensely popular in the bookshops, its use in the churches has not been unattended with remonstrance and, in some cases, such mild forms of disorder as an interruption of the service by a member of the congregation rising to protest against the use of the new forms.

Harvard Professor Enters Priesthood

It is announced that Prof. Robert Howard Lord, of the department of history in Harvard university, has resigned his academic position to prepare for the Catholic priesthood. He is a Harvard Ph. D., and has been on the Harvard faculty since 1910.

Nonagenarian Interested in Current Problems

Dr. W. W. Keen, of Philadelphia, sends us a handwritten note suggested by a recent editorial paragraph on the rights of Negroes to ride in Pullman cars. It seems to him extraordinary, and not without humor, that those who find a Negro's presence obnoxious when he is a passenger are undisturbed by it when he is there as a servant to make up the berths or to serve the meals in the diner. Years ago Petroleum V. Nasby, commenting upon the prevalent impression that the Negro was personally odious for unalterable biological reasons, marvelled that this was never discovered by those who had colored coachmen and "black mammies" in ante-bellum days, and concluded that it was only the "free nigger" that had these objectionable qualities. Dr. Keen's ninetieth birthday was celebrated on Jan. 15 at the First Church, Philadelphia, of which he has been a member for nearly eighty years.

Red Indians Win Bibles

The American Bible society three years ago offered to give Bibles or new testaments to all Indian boys and girls who would meet certain requirements in reading and memorizing. Within this time five thousand Bibles and testaments have been awarded. Miss Edith M. Dabb, head of the Indian work of the Y. W. C. A., has had charge of the distribution.

Large Prizes Offered For Short Essays

Seekers of sudden wealth should note the announcement of two prizes of \$25,000 each offered by the Woodrow Wilson prize essay awards to the young man and young woman between the ages of twenty and thirty-five who submit the best essays of twenty-five hundred words on the subject, "What Woodrow Wilson means to me." He means much to many, and rightly. But the enormous size of the prize does not make a favorable impression. It looks like an attempt—quite unnecessary, we should say—to purchase a favorable verdict in the minds of youth.

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composed exclusively of Episcopal ministers to the number of thirty. The course is on the psychology of religion. It was offered at the request of the bishop. Here evidently there is no fear of that situation which is suggested by the remark of

a college student who, weighing the comparative desirability and availability of two courses which both met at ten o'clock, said: "I would take 'the psychology of religion,' but it conflicts with 'the teaching of Jesus.'"

Exchange Pulpits to Stress Racial Goodwill

AS A COMMEMORATION of the birthday of Lincoln on the Sunday nearest to that day, the commission on inter-racial relations of the Chicago church federation arranged for an observance of Race Relations Sunday by an exchange of pulpits by white and colored ministers on Feb. 13. Over thirty churches participated in this exchange.

NOT AN ECONOMIC PROBLEM

Dr. Shailer Mathews, dean of the divinity school of the University of Chicago, is chairman of the church federation's commission on inter-racial relations. He said with regard to the arrangement: "America has made more progress in the last few years in the matter of solving the problem of race relations than ever before in its history. There is encouragement in the change in our nomenclature. It used to be called the Negro problem, but with intelligent study given to the situation it is realized that it is just as much a white as a colored problem. 'Race Relations' is the correct term and the problem of race relations is not primarily economic, but religious. In other words, it will be solved by the elements of goodwill and human brotherhood, which are the essentials of Christianity.

"We are beginning to realize that political and social progress alone will never solve the problem. Therefore, it is the task which falls primarily to the churches. Thank God, the churches are beginning to respond! There is now real hope that an inter-racial fellowship will be developed, which will make it possible for negroes and whites to dwell in amity and accord in North America. It has to be a condition of equal justice and equal opportunity, of mutual respect and tolerance.

"Today there are in the great lakes states of Michigan, Ohio, Indiana, Illinois and Wisconsin more than 500,000 Negroes, most of whom have come from the south in recent years. Chicago's Negro population approaches the 200,000 mark. They are here in the north to stay and we welcome them. Their motives in migrating have been entirely worthy. They have sought economic improvement and educational advancement. We should value them highly as citizens because they merit it.

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"The inter-racial commission of the church federation feels that its most effective work can be done in getting the races acquainted and in informing each group of the advancement of the other. No better way is possible than in through this exchange of pulpits by Negro and white ministers." The exchange of pulpits will be repeated next year.

Buchmanite Secretaries at Princeton Resign

As a sequel to the statement which appeared in these columns last week from

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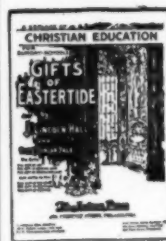
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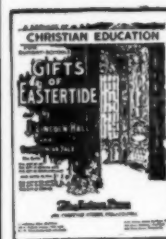
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HOW is your church spending Lent? Year by year sees an increasing appreciation of the opportunity this period offers for a deepening of the spiritual life. But how is this to be secured?

All sorts of methods are being followed in all sorts of churches. Many of them will undoubtedly lead to an added moral earnestness, a quickened spiritual responsiveness. Yet there are still churches in which large and important groups are not touched by the appeal of this Lenten season.

Why? May it not be, in some cases, because these groups are composed of the sort of people whose intelligence must be aroused, as well as their emotions, if their religious interest is to be kindled? There are thousands such—and they constitute one of the greatest opportunities and challenges now confronting the American church.

THINK what it might mean in *your* church to gather a group of people of this kind during this period of Lent for consideration of the vital religious issues of the hour! There might be not more than half a dozen of them; there might be two score, or even more. But to have any body of eager-minded folk giving searching attention to the problems of contemporary religion—might that not easily mean a revival of a new and lasting sort in your community?

Why not try it and see? Do you wonder, at times, whether your parish contains persons who are ready for serious thought on religious subjects? Why not find out? This present Lenten time gives you such a chance as may not come again in months. If you are a pastor, why not suggest a group for serious study of vital issues to the members of your congregation? If you

are a layman, why not see what your pastor would think of such an idea?

WE candidly believe that The Christian Century will prove a vast help in conducting such a Lenten group. Week by week its pages present the living issues of the modern world—all viewed from the perspective of the Christian goal of life. Here is to be found presentation of the facts out of which may be formed a judgment on such a question as "What attitude is the Christian state to take toward weaker nations?" Or, "What are the important elements in worship?" Or, "Wherein does our civilization betray our gospel, and how can our gospel transform our civilization?"

For some, the chance to reflect, in concert, on such a piece of genuine spiritual autobiography as "The Growth of a Soul"—the record of the inner development of Grace Scribner as revealed through her letters—now running serially in this paper, will provide a moving and energizing Lenten experience.

There are two easy ways by which The Christian Century may be secured for such use during Lent. You may organize a Christian Century Discussion Club, such as already exists in many churches, and secure the benefit of the special club rate of subscription. Or you may try out the possibilities of such a group with those who will enter an acquaintance subscription for 13 weeks at the special introductory rate of \$1.

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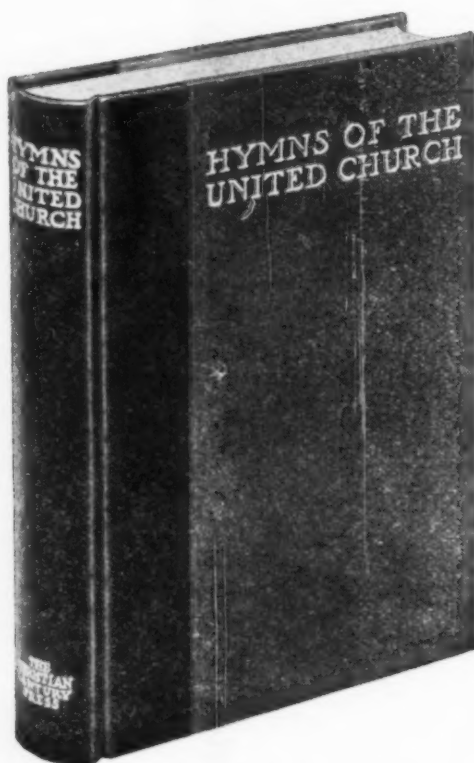
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